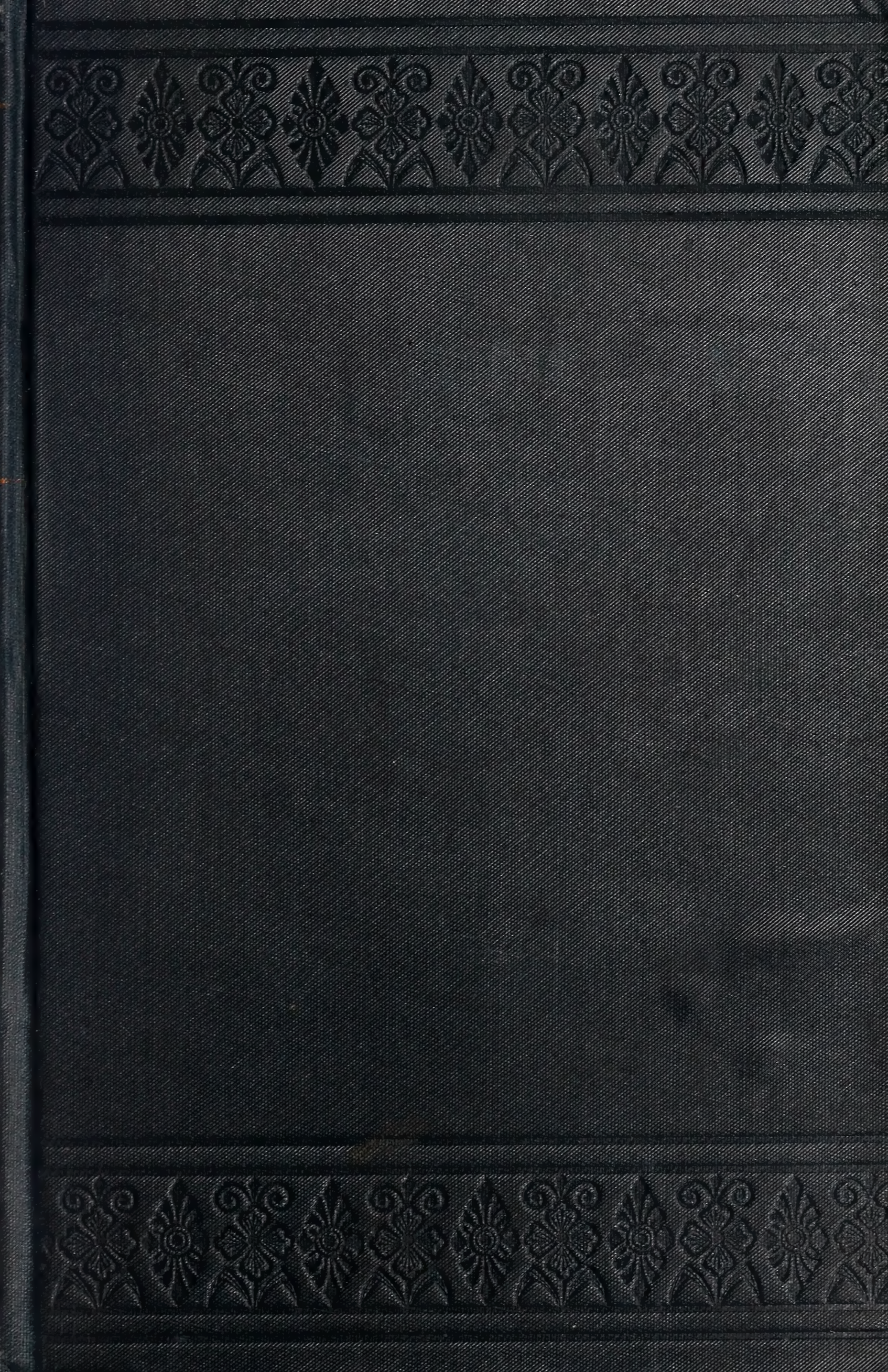

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MEMORIALS OF METHODISM

IN THE BOUNDS OF THE

ROCK RIVER CONFERENCE.

BY REV. A. D. FIELD,
OF THE ROCK RIVER CONFERENCE.

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PREFACE.

THE writer of these veracious sketches came to Illinois with his father's family, and settled in Chicago, in June, 1835. In 1839 he became acquainted with Methodism and Methodist preachers. Circumstances connected with the residence of family relations led him to the acquaintance with Methodist workings in many parts of the Rock River Conference from the date mentioned above. Being four years a member of Clark Street Church, and having been now (1886) over thirty-seven years a member of the Rock River Conference, there are few who have a better knowledge of the men and times than the writer.

Being at the dedication of Canal Street Church in Chicago, in 1843, we took the first notes referring to Western Methodism; and about 1850 we fully determined to write such a work as we now give the reader. Ever since we have been gathering, as we could, items for such sketches. We have received information from many sources concerning most events, and it is wonderful how much those who took part in the events differ in statements.

Out of these contradictions we have been able, in most instances, to arrive at the truth, and we think the sketches are generally correct.

We append a few words of request and of explanation.

1. This work has been hurried through the press, under financial difficulties to be sure, if possible, to get it into the hands of the few remaining early members before they are gone. The reason of this wish is, that we hope it will call forth at once corrections and additional matter. We earnestly request all readers to send to us at once every thing of interest they may recall concerning early societies and early workers. Be careful to give names and dates correctly. We are preparing a further work, to be mainly devoted to the life and times of the workers. All matters of interest illustrating the lives of such men as Jesse Walker, John Sinclair, Hooper Crews, Philo Judson, J. H. Vincent, R. A. Blanchard, Luke Hitchcock, C. H. Fowler, S. R. Beggs, B. H. Cartwright, etc., will be received with thankfulness.

2. The body of this book was written in 1865. Since then we have brought most matters briefly to date. Every fact and date up to 1865 was carefully considered. We have not had time to be so careful concerning matters since then. We were

more anxious to preserve the earlier incidents, as the doings of later years are yet in the hands of the living, and, for the most part, already on record.

3. Our idea in the beginning was to write little concerning living men. Concerning many men, we began with lengthy sketches; but we soon found we must omit much intended matter to keep our pages within bounds. Some of Rock River's most noted men have done most of their work in our bounds since the body of the work was written, and, for reasons given above, have hardly been mentioned. Among them are O. H. Tiffany, Arthur Edwards, R. M. Hatfield, and a host of others, whom we intend, if life is spared, some time in the near future, to enshrine in the printed page.

4. Such a local work as this book is, will necessarily have a limited sale; and as the money invested in it is needed for further publications, we trust every well-wisher will aid, by purchase and notice, the sale of this work.

5. We are sure many persons will be disappointed when they find how brief is the account of matters which they have learned to look upon as of great importance. Their disappointment will be just; but our apology is, we found it impossible to crowd into a volume all that ought to be said. We have purposely given most space to matters of the

early day that would be lost. A volume as large as this could be written concerning every prominent interest. If life is spared, we hope to do some of these things hereafter.

We have had aid from so many, it would be difficult to mention all. The most effectual aid has come from our friend, Dr. J. H. Vincent, to whom we return most cordial thanks.

If any reader shall find that his Church has not been written up in the following pages, he will please collect the early history, and forward the notes to the author.

A. D. FIELD.

INDIANOLA, WARREN CO., IOWA.
February, 1886.

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MEMORIALS OF METHODISM
IN THE BOUNDS OF THE
ROCK RIVER CONFERENCE.

CHAPTER I.

INTRODUCTION OF METHODISM INTO ILLINOIS.

IF there is any evil connected with such a work as this, it will be a tendency to Church glorification; for there is a Church egotism as well as personal self-esteem. We may make such a work the occasion of vain boasting, or we may so recount God's mercies to us as that we shall praise him the more. How little of what we have undertaken to sketch would ever have been produced had not God been with his laborers! We of to-day, who pass the months surrounded by the pleasant influences of Christian society, with our Churches, our social meetings, our Sunday-schools, and the regular ministrations of the Word, do not, we fear, fully appreciate the cost at which these privileges have been wrought out for us. The long years of toil and days of anxiety endured by our pioneer members and preachers, if fully realized by us, would cause us to prize more highly the results of those early labors, and remember with fonder solicitude the names of those early workers. And let no ruthless hand carelessly lay waste the fair fields of Methodism, planted and watered with so many labors and tears!

A few years ago Judge Smith, an old settler of Indiana, in delivering lectures on the early times, speaking of the early progress of religion, said: "Had it not been for these men with their saddlebags, on horseback, the West would have gone to barbarism." In the first settlements the Sabbath was forgotten, the Bible little read, and vices were rife. But to these incipient communities the men on horseback went with authority from on high, and opened their missions in the log cabins, bringing back the settlers to the Sabbath and Bible and religion of the older lands; and the genial power of religion has been felt in every city and village and community. There is scarcely a neighborhood in the bounds of the Rock River Conference but was visited by the Methodist preachers as early as 1840; and if the fruits of their labors are not found in every neighborhood, it is no sign the fruits are lost. Young converts of the earlier days are found in all parts of the country, and many of them in the better land. Many of the prominent citizens of Chicago and other Western towns were converted in the country places, through the labors of the fathers of our conference.

Illinois was first settled by the French, at Cahokia and Kaskaskia, over two hundred years ago. The Americans began to settle in the State about a hundred years ago, coming up from the South, over the Ohio River. The stream of settlers, until 1835, was from Ohio, Indiana, Kentucky, and the States South. Many of the early inhabitants were the "poor whites" (now, we trust, an extinct race) from the slave States. These came up as far as Springfield, settling what, in the parlance of the day, is called "Egypt." The country from Springfield to the Illinois River, from Peru to the Indiana line, was mostly settled from Ohio. The country north of a line drawn from Peru to Indiana remained nearly vacant until 1835, when settlers began to pour in from New York and New England. As a consequence of the settlers coming from the South, Methodism was introduced from thence, bearing the Southern type and form. Nearly all of the preachers of the Rock River Conference, up to 1845, were from the South. Hooper Crews and John Sinclair, two of our noblest men, were from Kentucky. The course of the tide of immigration was from Virginia and Maryland to Western Pennsylvania, from Pennsylvania to Ohio, from Virginia and the Carolinas to Kentucky, and from Kentucky and Ohio to Indiana and Illinois.

As early as 1786 one Benjamin Ogden was appointed to Kentucky, and in 1787 appointments were made to Ohio, and about 1800 to Indiana. A conference was appointed to be held in Kentucky in 1790. Peter Cartwright tells us that the first Methodist class formed in Illinois was organized in St. Clair County in 1793, Captain Joseph Ogle being appointed leader. A sister Newman was living in Whitesides County in 1860, who was a member of this first class soon after its organization. It was formed by Joseph Lillard, who, it seems, was the first regular Methodist preacher who visited the State. There were but two hundred and ninety-six traveling preachers on the American continent at that time. Another class was organized—we can not tell whether it was the second or not—at Edwardsville in 1801. A man by the name of Davidson, who died at Savannah, Jo Daviess County, in 1851, and who was a member of the first class in the Rock River Conference at Galena, was the leader. The first mention of Illinois in the Minutes is in 1803, fifteen years before the Territory was admitted into the Union as a State. There is but one appointment; that is simply "Illinois." This solitary circuit continued until 1815, when other circuits began to be formed. "Illinois District" was set off in 1811; but most of the appointments were in Indiana and Missouri. The first Illinois appointment (1803) was "Western Conference, Cumberland District, Lewis Garrett, P. E.; *Illinois*, Benjamin Young, missionary."

In 1824 the Illinois Conference, embracing Illinois and Indiana, was set off. There were nine appointments in Illinois. In 1830 there were twenty circuits in the State. The first conference session held here met at Shiloh meeting-house, in St. Clair County, in 1820; the second at Padfield's, on Looking-glass Prairie, October 23, 1824. S. R. Beggs was a member.

But it does not accord with our purpose to follow up the progress of the work in Illinois. We shall confine the account to the limits we have chosen to represent. The first appointment within the limits of the present Rock River Conference was made in 1825, and was as follows:

"Illinois Conference, Illinois District, S. H. Thomson, P. E. . . . Sangamon, Peter Cartwright (who is also superintendent of the Pottawatomie Mission). . . . Jesse Walker, missionary to the Pottawatomie Indians."

Before narrating the occasion and history of that first appointment, we record the following list:

1823, Jesse Walker, missionary to the Missouri Conference, whose attention is particularly directed to the Indians within the bounds of said conference.

1824, Jesse Walker, missionary to the settlements between the Illinois and Mississippi Rivers, and to the Indians in the vicinity of Fort Clark (Peoria).

1825, Jesse Walker, missionary to the Pottawatomie Indians.

1826, Pottawatomie Indians, Jesse Walker.

1827, Pottawatomie Mission at Salem, John Dew, superintendent and conference collector for the mission; Jesse Walker, missionary.

1828, Pottawatomie Mission at Salem, Isaac Scarritt.

Brother Scarritt was sent to wind up the work.

About 1820 John Stewart had gone up among the Wyandots in Ohio, and had met with wonderful success. This created a *furore* in favor of Indian missions. Jesse Walker caught the commendable fever, and this is why we find him ready to enter upon such work, as is indicated above.

October 25, 1825, Brother Walker wrote to the Missionary Society, reporting progress. "In the Spring of 1824," he says, "I opened connection with the Pottawatomie Indians, and found they were willing to receive a missionary then; but my call to the General Conference prevented me holding a satisfactory council with them. Being reappointed the next Autumn by Bishop Roberts, I opened a school at Fort Clark, . . . which continued through the Winter, and in which I had six Indian children, whose progress was extremely flattering for so short a period. In the Spring of 1825, with five white families, I proceeded to the mouth of Fox River, shortly after which I had a most satisfactory council with five chiefs of said tribe. We immediately built cabins for the accommodation of the families. I then opened a school, into which I received fourteen Indian children. But finding that the station was not located on Indian land, I proceeded up Fox River about thirteen miles further, selected a station, and am now preparing to move into it. The place is about one hundred miles above Fort Clark, about twenty miles north of the Illinois River, between it and Fox River. The soil is very good, timber plenty, and the spot well watered."

These Indians roved, tented, and hunted over the country bordering the Illinois, Fox, and Des Plaines Rivers, from Fort Clark (now Peoria) to Fort Dearborn, at Chicago.

At the conference of 1825 Jesse Walker was continued missionary, and directed to erect mission buildings, the government having promised to pay two-thirds the expenses of such improvements. The preacher went up to his head-quarters, taking a few whites, mostly his relatives, with him. These were the first white settlers between Chicago and Galena. At a place now in the town of Mission, La Salle County, on the east side of Fox River, Walker began to make improvements. He called the place SALEM; so that in 1827 the appointment appears on the Minutes as *Salem Mission.* At the close of the year the missionary made his report, dated December, 1826.

"I have now closed the business of Salem Mission," he says, "for the present year, and beg leave to report that, in accordance with the instructions of Bishop Roberts, I went, as soon as possible, to the Indian country, and have made an agreement with the Pottawatomies, through their chiefs, for a section of land, in conformity with the articles adopted by the Illinois Conference, and have obtained the best titles which could be obtained from a rude and uncultivated nation, signed by the interpreter, as a mutual friend, which instrument accompanies this report. The place selected for the establishment is about one hundred miles above Fort Clark, and about twenty miles north of the Illinois River, between it and Fox River. The soil is good, timber plenty, and the spot well watered. I have progressed as far as I could with my means in building and improving. I have built a house for the accommodation of the family, which consists of eighteen persons. The house is fifty feet by twenty, two stories high, with apartments. It is built of hewed logs and roofed with shingles. We have a smith shop, a convenience I could not dispense with, situated as I was so remote from the settlements of the whites; a poultry-house, spring-house, and other conveniences. I have forty acres of land in cultivation, seven acres inclosed for pasture, and one acre for garden. All has cost $2,400. Our crops are good—I suppose worth $200, when secured. Hitherto every thing has been attended with much hardship, hunger, cold, and fatigue; and the distance we have had to transport every thing has made it expensive. But with regard to the settlement, the greatest obstacles are overcome. A few more years' labor will furnish a comfortable home and plenty. I have talked with eight chiefs, all of whom are highly gratified with the mission, and have pledged themselves to use their influence to support it in its religious character, but can not legislate on the subject of religion. That, they say, is a matter between the Great Spirit and the hearts of their people [is this the first announcement of the *higher law?*]; but they will defend and protect the mission family, and if the Indians will give up their children to the care and tuition of the missionaries, they will be glad of it; but they can not use coercion. The school consists of fifteen native children—seven males, eight females—and two teachers. I have expended altogether in the establishment $2,093. The government has agreed to pay two-thirds of the expense, which would be $1,394. I have received from the Church $1,000, which added to the amount promised by the government, makes $2,394, to which add $107 in donations, and we have $2,401, which, if the money were drawn from the government, would leave $308. I would here state that I have built a horse-mill, and have it in operation. I have tried to be economical, and am conscious also of having done the best I could. A door of communication to the hearts of these poor, neglected, persecuted sons of men, before we can expect among them the exercise of an evangelical faith, must be opened. We must try and bring them to the habits of civilization."

The building mentioned in the above report had five rooms. The family consisted of Jesse Walker and wife, one teacher, two laboring men, and two women.

In June, 1827, Peter Cartwright, who, as presiding elder of "Illinois District," had the superintendence of the mission, writes: "There are a great many difficulties to be encountered in introducing the Gospel among the poor children of the forest. These difficulties present themselves very formidably among the Pottawatomie nation. They are generally suspicious of the whites. Our school at Salem remains small, but the children learn very fast. There are also some recent signs of a work of grace in the hearts of one or two adult natives. If we had a religious interpreter, or if some old Indians were changed in heart, we think the work of God would rapidly spread among this wretched people."

Cartwright writes again, in September, 1827, saying: "Our school yet remains small; but the children are orderly, learn fast, and give attention to the worship of God. One adult native has professed a change of heart, and has been baptized. The natives profess to be friendly to the mission, and assure us we shall have more of their children. Our farm-crop, worth about $500, consists of corn, wheat, potatoes, etc. The mission property is worth about $500, but there is yet a debt hanging over it."

It is probable the crops mentioned in 1826 and 1827, were the *first* raised in the bounds of the Rock River Conference, now the granary of the world, excepting the gardens and patches around Fort Dearborn.

The Missionary Report for 1828 says: "Latterly the prospects are brightening; they were discouraging at first." J. Walker, in a letter in April, 1828, to J. Dew, who served as superintendent that year, and who traveled over the conference collecting funds, says: "Our school has increased to seven boys, from six to twelve years of age, four of whom are reading and writing; the other three are spelling in two syllables. We have four girls, over eight and under fifteen, who are spelling in four or five syllables, and learning to read the easy lessons in the spelling-book, and two small girls learning the alphabet (thirteen in all), and we are expecting three or four more. The Indians seem to understand me better. This is owing to the new interpreter (the old one has been turned off). As to religion, I am sorry to say I do not see that blessed work of God rising among them that I have long prayed for. They have brought four packs of cards and burnt them in my fire, and some of them have promised to quit their drinking and go to work this Spring. The Indians are ordered off the government lands, and are returning to their sugar-camp in very low spirits." To which J. Dew adds, in reporting the above letter: "Brother Walker informs me that he has united in marriage George Furkee (the present interpreter, who is a half-breed) and Kitakokishnoquah, one of his female scholars, which is the first Christian marriage ever celebrated in the nation. They have both learned to read and write. The government has as yet done nothing, the fund being already exhausted."

Jesse Walker reported to the conference of 1827 twenty-five members, among whom was one Indian. The remainder were members of the mission family and a few whites settled near. In 1828 six members are all that are reported. These were the first reports of members within the bounds of the Rock River Conference. Mr. Walker continued as the missionary until 1828; then Isaac Scarritt was appointed to the work, and this is the last year the mission appears in connection with the appointments. The government had bargained for the Indian lands, and by 1829 the tribe began to scatter, moving across the Mississippi, giving place to the inevitable white man. Isaac Scarritt was sent on the work, not so much to labor as to close up the affairs of the mission. In 1830 S. R. Beggs was appointed by the conference as agent to close up the affairs of the concern, and settle its accounts. He distributed the remaining property among the various creditors, and thus ended the first Methodist appointment in the bounds of the Rock River Conference. The mission premises have ever since been used as farm-land. The Indian did not receive the Gospel, but the white man did.

Isaac Scarritt says of Jesse Walker: "His ardent zeal to be the instrument of good to Indians led him to view their improvement and prospects in religion and civilization in a more favorable light than could be indorsed by others not actuated by the same sanguine feelings."

At the time Isaac Scarritt was sent to the mission (in 1828), James Walker, who afterwards settled at Walker's Grove (Plainfield), was living where Ottawa now stands, and Pierce Hawley, Edmund Weed, and J. Beresford lived at what was afterwards called Holderman's Grove. These, with Mr. Scarritt's own family at the mission, constituted the whole of the white population in the region now included in the Rock River Conference, excepting the few whites then at Chicago and Galena. The whole region was Indian country. While at the mission Mr. Scarritt, with his interpreter, George Furkee, went on a trip to Chicago. This was in 1829, at which time our missionary preached what is supposed to be the first Methodist sermon ever preached in that tumultuous city. On their way they lodged at an Indian village near Plainfield. A few days previous an Indian of this village had killed an Indian of another village some miles distant. According to Indian custom he might, by a ransom, save his life. The Indians of the village contributed, and the culprit went on his errand with eight or ten horses. According to Indian law, his life was forfeited, and he was every hour in danger of falling by the avenger's hand. If his offer was not accepted, he must quietly resign himself to his fate. But the gifts were accepted, and the same night our travelers lodged in the village the redeemed one returned with joy. Is there a place in this world where the poet's saying is belied:

> "In the corrupted currents of the world,
> Offense's gilded hand may shove by justice?"

CHAPTER II.

INTRODUCTION OF METHODISM INTO GALENA.

GALENA has the credit of receiving the first Methodist preacher ever sent to white settlers in the bounds of the Rock River Conference. This occurred in 1828, at a time when the Salem Mission on Fox River was being closed up. The first record on the Minutes concerning this matter is in 1828, and is as follows:

"Illinois Conference; . . . Illinois District, Peter Cartwright, P. E.; . . . *Galena, John Dew;* Pottawatomie Mission, at Salem, Isaac Scarritt."

Mr. Cartwright says that though he several times undertook to visit Galena while it was on his district, he never reached the place.

Previous to the commencement of a town in Chicago in 1830, Illinois was settled almost entirely from the South, or from Ohio and Indiana, so that as the inhabitants came up the streams, which were the leading landmarks in the early day, Methodism came with them; and in following the appointments, we must follow the map from south to north. At the time when the country in the bounds of the Rock River Conference began to be settled, there were two points of attraction: one the new lake port at Chicago, the other the lead-mines around

Galena. The country around Galena was settled first; but by 1832 Chicago began to outdo the lead-mine country. The early settlements and earliest Methodist appointments were formed between the Lake and Fox River, and between the Mississippi and Rock River.

The region of country in which Galena stands was purchased from the Sacs and Foxes in 1804, but was re-ceded to the Indians in 1816, with certain lands reserved, because of the supposed existence of lead-ore. On the west of the Mississippi, under the French and Spanish governments, mines had been worked for many years. In 1819 the once famous Buck Lead, on Fever River, was discovered and worked by the Indians. In that year the first white settlers went to the vicinity of Galena, established trading-posts, and engaged in smelting ore. Jesse W. Small, M. Bouthillier, and Dr. Muir were the earliest white settlers. In 1820 A. T. Van Meter arrived there. In 1821 the United States War Department took charge of the lead-mines, and under the new regulations they were more fully and profitably worked. This object was secured by granting five-year leases to miners and smelters. At this time (1821) there was but one house, and that a log-cabin, and one white resident, on the present side of Galena. This settler was a Frenchman, the Bouthillier mentioned above. Most of the miners returned to their homes South, Winters, so that it was a long time ere there were many permanent settlers. There was an Indian village belonging to the Sacs and Foxes—

united tribes, among whom Black Hawk afterwards arose—near the site of the Commercial House (1861), on the corner of Main and Franklin Streets. "The bluffs were there, and the grassy plat bordering the river. Stout bushes and stunted oaks and wild vines grew on the ground where houses, streets, and gardens are."

In 1823 Mr. James Johnson, of Kentucky, who had leased a large section of mine-land, went to Galena, accompanied by two companies of United States regulars, for protection. He at once engaged in the mining business on Fever River. In 1824 Lieutenant Martin Thomas was appointed agent of the lead-mines. The same year Captain Orrin Smith, Mr. Meeker, and Harris arrived. The name Galena was not given to the gathering cluster of buildings until 1827, when Lieutenant Thomas laid out the town. From its mineral resources, he gave it the name it still bears—*Galena* (lead ore). In 1824 it was called "The Point" by the English, and "La Pointe" by the French, and sometimes "Frederic's Point," from a man by the name of Frederic, who resided below "Shot-tower Hill." This year (1824) there were two smelting furnaces, and in 1825 five of them. In 1826 there were about twenty log cabins and one hundred and fifty inhabitants. In 1828 there were one hundred houses, with eight hundred inhabitants.

During these years there was little that resembled religion among the early settlers. The French very nearly forgot the "blessed Virgin" and their God, if they ever knew him, when they settled in that leaden Eldorado, and the true idea of Christianity was little known.

The first sermon in Galena, so far as is now known, was preached in 1827, by a Baptist preacher, who was passing through the place. His name and residence are not known. He preached but once, and passed on. This was two years before the first sermon in Chicago. In 1828 an Episcopal clergyman, a chaplain from one of the upper forts, preached one sermon.

The importance of the place as a mission field had been felt by residents from the East and South, and in 1828 the first missionary appeared on the ground. This was John Dew, appointed to the Galena Mission in 1828. Mr. Dew thus became the first preacher to the whites in Rock River Conference, and the third who labored in our bounds. In April, 1829, the Rev. Aratus Kent, a Presbyterian minister, appointed by the Home Mission Society, went to Galena to open up the work in behalf of his Church. A Methodist local preacher, one of a class who have often been pioneers of Methodism, was already on the ground, and had commenced regular preaching. Mr. Kent at once went to work as an ardent laborer, and Galena owes much to his untiring care. He preached his first sermon in an unfinished log building on Bench Street, and afterwards occupied the dining-room of a tavern situated on Main Street. He soon purchased an old log building, which had been used as a court-house, which he fitted up for a church and school-room. In this a school was at once commenced, and in the

Summer of 1829, while Chicago was yet *non est*, Mr. Kent organized the first Sunday-school in the town. In the Galena *Advertiser* (a paper edited by Dr. Newhall) of December 14, 1829, there is a card from Mr. Kent, acknowledging the aid he had received in repairing his church, and announcing that on the next Sabbath it would be opened for Sunday-school at 9.30 A. M., and for preaching at eleven o'clock.

The history of Methodism properly begins in the Fall of 1828, although before that time there were resident Methodists, and, as before observed, a local preacher on the ground.

As soon as John Dew received his appointment in 1828 he hastened up to his new circuit. He visited nearly all the mining settlements, and marked out his work. There were many English miners on the ground, who gladly availed themselves of the opportunity to have their children baptized. One of the important points visited was Gratiot's Grove. It was the custom in those days for numbers of people, chiefly teamsters, to crowd into the mining country from Southern Illinois to spend the Summer, and then to return South to their homes in Winter. For this reason little could be done in the Winter, so that Mr. Dew returned to his family, which he had left in the South when the crowd of adventurers returned in the Fall. He returned to his work in April, 1829, and arrived one week later than Mr. Kent. This fact has given Mr. Kent the credit of being the first preacher on the ground, while Mr. Dew was really six months ahead of him. We are not able to report the time when the first class was formed at Galena; but John Dew reported six members at the conference of 1829, which were the first white members reported from our bounds, unless we except the members connected with the mission at Salem, on Fox River. These first Galena members were, as far as is known, Reeves Carmack, and probably his wife, George Davison, his wife Janette, and a blind daughter named Sally.

REEVES CARMACK was a local preacher from Southern Illinois, who went to Galena at a very early period, and who was probably an ordained man. He was a member of the first class at Peoria. In the old Galena *Advertiser*, from 1828 down to 1833, there are frequent notices of Mr. Carmack's performance of marriage ceremonies. He was honorably mentioned as late as 1861 by the oldest citizens of Galena, as a plain, generous man, not free from faults, but who possessed to a great extent the confidence of the people. In later years the poor man fell from his position of honor; but, after removing from Galena, he reformed, and returned to the Church, a penitent man; and, so far as is known, maintained a Christian character until his death. George Davidson and family went to Galena in 1827 with Dr. Newhall, who speaks in the warmest terms of their piety and consistency.

In the *Advertiser* of Saturday, May 23, 1829, is the first notice we know of concerning Mr. Dew's labors. We read: "Divine service will be performed by Rev. Mr. Kent, at 10½ A. M. to-morrow, and by Rev. Mr. Dew in the afternoon." Mr. Dew's labors were not confined to Galena; but as missionary he traveled in every direction. In the *Advertiser* of August 15, 1829, a two-days' meeting is announced, "to be held by Rev. J. Dew, at Mr. Ahab Bean's, on Fever River, about twelve miles from this place, on Saturday and Sabbath, August 21 and 22."

Governor Reynolds visited Galena this year, and in his "Life and Times" says: "I visited Galena in 1829, and found a most singular and mysterious medley of people located in that place. People from all quarters of the earth had flocked there on account of the celebrity of the lead-mines. I presume every State in the Union was represented in the population of this town Galena, and the mining districts were more moral than might have been expected among such heterogeneous masses. I knew at that day there was a great amount of intelligence in Galena, and society existed in that town at this early day as enlightened and as polished as will be generally found in any settlement, old or new, of the same size. But still many indulged in habits not recognized in any part of the Decalogue. I could hear and see within a small compass, on the Sabbath day, preaching, dancing, cards, billiards, and other games, together with an occasional horse-race on the flat ground between the town and river. Mr. Kent was in the pulpit, and the dancers on the floor of Mr. Durant, a Frenchman from the settlement of Lord Selkirk in British America, at the same time, on the Sabbath."

Such was the motley company of early settlers to whom Mr. Kent and John Dew strove to minister the Word of life.

At the session of the Illinois Conference in September, 1829, Mr. Dew was stationed at Lebanon, in Southern Illinois, and never afterwards had an appointment in our bounds. He had superintended the Salem mission, and collected funds for its support for one year, and was at Galena most of one year. This is his only connection with the Rock River Conference; but as the first preacher to white settlers he must fill no unworthy niche in our gallery of worthies.

Benjamin C. Stevenson succeeded John Dew, in 1829. At the conference of 1830 he reported twelve members—a gain of six in a year. Small are the rills that make rivers!

In 1829 a new appointment appeared on the list. It was FOX RIVER MISSION, Jesse Walker, missionary, making two appointments in our bounds, both in Sangamon District, with Peter Cartwright presiding elder. On leaving Salem Mission in 1828 Jesse Walker was sent to Peoria. He now returned to the field of his many discouragements and defeats, to begin his labors among a more promising class of people and in a more productive field. Already white settlers had crossed the Illinois, and found their way up Fox River, building their log cabins in the shade of the groves that beautify, like oases, the broad prairie-lands. To these Brother Walker, the veteran of many a hard-fought field, now turned his attention, and as an index of the charge upon which he labored we may mention that he reported seventy-five members to the conference of 1830. Mr. Walker settled at a place called Walker's Grove, from himself and family connections, who settled there with him within a half-mile of the present site of Plainfield. He organized a class at this place, consisting of nine members. They were his wife, Susannah Walker, James Walker and wife, Timothy B. Clark and wife, Edmund Weed and wife, and Brother Fish and wife. There were but one or two preaching-places on the circuit, and the preacher's main business was to look out the ground and visit the scattered settlers. This he was well fitted to do, for pioneering had been the business of his life.

CHAPTER III.

CHICAGO.

THE appointments of the half decade, from 1830 to 1835, which will occupy our attention in this and one or two succeeding chapters, were as follows, and all in the Illinois Conference, the new being marked in small caps:

1830.—Sangamon District, P. Cartwright, P. E.; Galena Mission, SMITH L. ROBINSON; CHICAGO MISSION, Jesse Walker.

1831.—MISSION DISTRICT, J. Walker, Superintendent; DES PLAINES MISSION, J. Walker; Chicago, STEPHEN R. BEGGS; Galena, S. L. Robinson.

1832.—CHICAGO DISTRICT, J. Walker, Superintendent; Chicago Mission, J. Walker; Des Plaines Mission, S. R. Beggs; Quincy District, P. Cartwright, P. E.; Galena Mission, JOHN T. MITCHELL.

1833.—Chicago District, JOHN SINCLAIR, P. E.; Chicago Mission, J. Walker; Des Plaines Mission, S. R. Beggs; OTTAWA MISSION, WM. ROYAL; Galena and Dubuque Mission, BARTON RANDLE, J. T. Mitchell.

1834.—Chicago District, John Sinclair, P. E.; Chicago Mission, J. T. Mitchell; Des Plaines, DAVID BLACKWELL; Ottawa Mission, Wm. Royal; BUREAU MISSION, S. R. Beggs; GALENA MISSION DISTRICT, HOOPER CREWS, Superintendent; Galena, H. Crews; BUFFALO GROVE MISSION, L. A. Sugg.

We have now arrived at a point where Chicago, the great center, demands our attention. The first white men who ever visited the region between Ottawa and Chicago were Marquette and Joliet, two French Jesuit missionaries, who explored this region in 1662 and 1663. Hennepin and Lasalle, the first a priest, the second an explorer, followed a few years later. These visits led France to conceive the scheme of extending her possessions from New Orleans to Canada, which two extremes were then French possessions. This claim was maintained for an hundred years, and only dispelled when General Wolfe, in 1759, stood at Quebec, on the Heights of Abraham. The war of the Revolution gave the country to the United States. During the Revolution, Patrick Henry, a State-rights man, then governor of Virginia, sent out an expedition to the forts of Southern Illinois and Indiana, and taking the country, Virginia laid claim to all the north-west, and "Illinois" was organized as a county of Virginia in 1778.

In 1784 Virginia ceded to the United States Government all the North-west Territory, and in 1790 General St. Clair organized the county which bears his name, and within which the first American settlements were made, and where, in 1793, a Methodist class was organized. In 1809 Illinois was organized as a Territory, with Ninian Edwards as governor. The first Legislature convened in November, 1812, at Kaskaskia, an old French town, the upper house consisting of five members, the lower of seven. After a session of ten or twelve days they adjourned. Nathaniel Pope was elected as the first representative in Congress. The northern line of the State ran due west from the southern bend of Lake Michigan, leaving Chicago in Wisconsin. Judge Pope seeing the importance of a lake port to the State procured a change of the line to its present position, throwing nearly all the territory now in the Rock River Conference into Illinois.

In 1818 the people organized a State government, and Illinois was admitted to the Union, having about thirty thousand inhabitants. Shadrach Bond was the first governor of the State.

In 1804 the government established a fort at Chicago, at the mouth of the river on South Side, calling it Fort Dearborn, and garrisoning it with a company ot fifty men, with three pieces of artillery. The history of Chicago begins at this date. The garrison continued quiet until the War of 1812, when, fearing that so isolated a position could not be maintained, General Hull ordered its evacuation. The fort was well supplied with provisions and ammunition, and could, if necessary, have sustained a long siege. The whisky was thrown into the river, the powder into wells, the provisions and other effects distributed among the Indians. On the 15th of August, 1812, the little band took up their line of march for Fort Wayne. When a mile and a half from the fort the Pottawatamies fell upon the company, and after a severe fight, the whole band surrendered. Nearly all were killed either in battle, or massacred after the surrender. Fifty-two in all were committed to the burial ground, and their graves were to be seen as late as 1840. This massacre took place near where the Trinity Methodist Episcopal Church now stands. The writer often, previous to 1840, visited the graves of the slain. Perhaps a third of the band were saved alive.

In 1816 the fort was rebuilt, and was not again without soldiers until 1836, when the last body of troops ever stationed there left for Green Bay. Relics of that old fort were to be seen on the old ground as late as 1860.

The first regular white settlers were principally Indian traders, many of whom remained as permanent settlers after the Indians left the country. Mr. John H. Kinzie was born in Canada, opposite Detroit, and was brought to Chicago by his parents in 1804. Gurdon S. Hubbard went to the place in 1818 in the employ of the American Fur Company. Neither of these old settlers settled in the town permanently until 1833, Mr. Kinzie passing most of the time previous at Green Bay. Richard J. Hamilton arrived in April, 1831. It is thought by some that a daughter of Colonel Hamilton, Ellen, by name, was the first white child born in the place. She was born in Fort Dearborn in 1832. But there must have been births in old Fort Dearborn long before, for there were children murdered in 1812, and a daughter of Russel Heacock was born in 1829. George W. Dole arrived in May, 1831, and

P. F. W. Peck in July, 1831. Archibold Clybourne, who gave name to Clybourne Avenue, settled on the North Branch, three miles from the forks of the river, in 1823. In 1818 there were two white families in the place; John Kinzie lived on the North Side, near State Street, and Antoine Oulimette, a French trader, who had married an Indian woman, lived on the North Side near Dearborn Street. At that time a small vessel came around from Buffalo each Summer with provisions for the fort.

The history of the present city is connected with the construction of the canal, now little thought of, but in the early day a thing of world wide fame. The opening of a canal from Lake Michigan to the Illinois River was discussed in the papers as early as 1814. In the first State Legislature, in 1818, the subject was under discussion, and in 1823 a board of canal commissioners was appointed, and in 1824 the route surveyed. At this time the Sangamon River was the northern boundary of civilization. Daniel P. Cook, the member of Congress from the State, and after whom Cook County, organized in 1831, was named, engineered the canal project through Congress in 1827, and procured a grant of land, including every alternate section for six miles each side of the canal. The site of Chicago was nearly all canal land. The commissioners employed James Thomson to lay out the town of Chicago in 1829, and his first map bears date, August 4, 1830. The work on the canal was not commenced, however, until 1836, but the fact of the scheme being on hand caused settlers to come into the region from

1830 in a steady flow, until the rich country was settled and developed.

The families residing in Chicago in 1829, at the time the first sermon we can get any account of was preached were James Kinzie; Doctor Wolcott, Indian agent, who died in 1830, and son-in-law of Mr. Kinzie living on the east side of Clark Street on the North Side; John Miller, who kept a tavern at the "Point" on the West Side, in his own log house, and who lived in Lake County in 1856, and John B. Beaubien, on Michigan Avenue, on the South Side near the Central Depot. Besides these there were some three or four Indian traders living in log cabins on the West Side, and the officers and soldiers connected with Fort Dearborn—generally about fifty in number. The abrupt banks of the river made them a fine abode of muskrats, minks, and skunks. The Indians had long called the neighborhood *Che-gaug-o*, from *Chegaug*—a skunk. This name the whites applied to their new town. *Chicago* stands to-day, with its grand magnificence, fifty-six years on its eventful history.

The first steamboat that made a trip around the lakes, according to some accounts, was the *Thomas Jefferson*, which cast her anchors in the lake off Chicago on the eighth day of June, 1835. The writer of this unpretending history was a youngster among the crowd of passengers landed by scows on the docks at George W. Dole's warehouse from that steamboat.

Lake Michigan was skirted all around its south-western shores with black-oak sand-ridges. The country was low and level, and here and there sluggish streams, mere bayous, whose banks generally were skirted with prairie, put into the lake. At Chicago one of these sluggish streams broke through the sand-banks, and poured its dark malarious waters, from all the swamps of the immediate country, into the lake. The river, starting from its mouth, extends a half-mile west, and then parts into the north and south branches, which extend for miles towards the north and south, making the most convenient natural canals any city can boast. The prairie to the west was low, wet clay land, left to a late day to the prairie-grass, whither went the mowers each Summer to cut the wild prairie hay within six miles of the center of the city. The river was originally about two hundred feet wide and twenty feet deep. The shores were so abrupt vessels could lie along the banks within a plank's length of the shore, which rose about six feet above the river.

The city commenced its growth in three clusters,—one at the forks or "Point" on the west side, another near the fort, and the third on the north side, near the lake. These clusters continued to be separate until about 1840, when they became one. The lots between the Point and the fort were of little value, and for a time the Point seemed to have the ascendency. The richer part of the town, however, was on the north side, near the lake. There, in 1836, a fine hotel, the Lake House, and the St. James Church were built, and there arose the first private residence of any size. The timber skirted the river nearly to its mouth, and the north side was entirely covered with woods, when the town was laid out. The writer cut pea-bushes and gathered hazel-nuts near the ground occupied by the Board of Trade buildings as late as 1836. In that year the ground on the corner of Clark and Washington Streets was covered with stumps and bushes, and lynx and wild-cats were killed in the woods in the neighborhood of the Rock Island depot, on Van Buren Street, in 1834. In one day, in October of that year, one bear and forty wolves were killed between the Forks and Bridgeport. The city was built on a clay bed, and up to 1843 teams were often mired down on Lake Street.

In 1831 two vessels arrived during the Summer, and were unloaded from their anchorage off the mouth of the river. Out of Fort Dearborn in 1833 there were about thirty-five houses, mostly logs, with one hundred and thirteen inhabitants. The first frame building was built by G. W. Dole in 1832, on the south-east corner of Dearborn and South Water Streets; the first brick was a dwelling-house, built in 1833, on Monroe Street, between State and Clark. The citizens procured news from the outside world by sending a half-breed Indian, once in two weeks, around to Niles, Michigan, to procure all the papers, old and new, that could be found. The trip was made on foot, and usually occupied a week. A debating society was formed, presided over by John B. Beaubien, and an occasional religious meeting held in the fort, conducted by Mark Noble, with some four or five others, who were all members of the Methodist Episcopal Church. In July, 1831, the schooner *Telegraph*, from Ashtabula, Ohio, sailed by Captains John and Joseph Naper, arrived at Chicago with a number of families, among them the Napers' own families, the most of whom settled near Naperville. P. F. W. Peck, with an assortment of merchandise, was on this vessel. Mr. Peck put up a log store, and began selling goods. The building was near the Central Depot. In 1833 he put up a frame building (the second frame in town), built of black walnut and oak lumber, hauled from Walker's Mill, at Walker's Grove, forty miles away. This building, long after used as a store, was on the south-east corner of South Water and La Salle Streets. The lot, eighty by one hundred and fifty feet, cost eighty-four dollars. About this time two free ferries were established, one across the North Branch, the other across the South Branch of the river. Mark Beaubien, the ferryman, neglected his ferries for horse-races, and was ordered by the court to ferry the citizens across the river "from daylight in the morning until dark, *without stopping*."

The first county court was held in 1831 in "the brick house in Fort Dearborn, in the lower room of said house." The public expenses of Cook County, which included Dupage, Lake, McHenry, Will, and Iroquois Counties for 1832 were $252.35; receipts from licenses and taxes to pay the same, $278.28. In the Spring of 1833 Congress appropriated $30,000 for the purpose of building a harbor at Chicago. The Chicago *Democrat* of April 30, 1834, says, "An hundred emigrants arrived in the last ten days." The first vessel entered the harbor June 11, 1831, and during that Summer one hundred and fifty vessels discharged their cargo at Chicago, and as late as 1835 most of the provisions used in the city and surrounding country were shipped from Ohio. Our family used potatoes in 1835 at Batchellor's Grove, brought by vessel from Cleveland.

In 1834 the votes of Cook County summed up five hundred and twenty-eight. The county at this time included Will and Dupage.

The St. James Episcopal Church, on the North Side, was built in 1836. There was a small Catholic chapel a block east of the Tremont House, on State Street, between Lake and Randolph Streets. The Presbyterians had a house, about twenty by thirty feet in size, seated with school-benches, which served as church and school-house, where the present writer learned many of the elements of an education, and often sat with aching bones through the long, dull Sabbath services. The Presbyterian Church was organized May 12, 1833, by Rev. Jeremiah Porter, a chaplain of Fort Dearborn, its members consisting mainly of officers and soldiers of Fort Dearborn. The church was built in 1834, fronting north on the alley west side of Clark Street, between Lake and Randolph Streets. The Baptist Church was organized by Elder A. B. Freeman with twelve members, October 12, 1833, and a house of worship built in 1834. The town (in 1836) supported three schools, and rooms were hired here and there for school purposes. We have mentioned one school; there was another at the Point, taught, in a room about twelve feet square, by a Mr. Wakeman, who afterwards settled at Bloomingdale. The highest classes read in the New Testament, this being the chief "Reader." In the Winter of 1837 the only school on the West Side was kept by Mr. King, in a dwelling north of Lake, on Canal Street. The writer attended these West Side schools in those days.

The Indians had generally left the country, but the annual payment for 1836 was made in Chicago, and five thousand Indians assembled for allowances. The commissioner on pay day held his office in an old frame house on the prairie, between Washington and Randolph Streets, about a quarter of a mile from the river west of Halstead Street.

Some forty miles to the north was a little burg of four or five houses, called Little Fort, now the charming Waukegan. Twelve miles north of the town, on the Milwaukee Road, was a prominent tavern kept by a Dutchman, where dancing and whisky drinking were the chief employments. This place was known far and near as Dutchman's Point. That Dutch tavern-keeper, John Plank by name, was afterwards a German presiding elder in the Rock River Conference.

Ninety miles to the westward a quiet man ferried the traveler from the south to Galena, over Rock River, and everywhere "Dixon's Ferry" was a noted point. That is Dixon now. Juliet (now Joliet) and Ottawa were small villages to the south-west.

Thus from feeble beginnings has arisen the great city, the center of the grain trade, of railways, of churches, and of colleges. We have detained the reader too long in reading of these secular interests—turn we to the religious interests of the great emporium.

CHAPTER IV.

INTRODUCTION OF METHODISM INTO CHICAGO.

WE have sketched the secular progress of Chicago for the purpose of giving a view of the field opened up for religious effort. We now proceed to sketch the religious side of the eventful history of the gorgeous city.

It is very likely that the companies of United States soldiers that from time to time occupied Fort Dearborn were sometimes accompanied by chaplains, and for aught we can learn there may have been preaching there as early as 1804 or 1812. The first sermon preached there of which we can get any account was by Mr. McCoy, in 1825, a man who was employed as a Baptist missionary among the Indians at St. Joseph, Michigan, at that time. At the date mentioned he visited Chicago and preached to the people.

In the same Summer Jesse Walker accompanied Mr. Hamlin on a flat-boat up to Chicago. He had regular family prayers on the boat as they went up, and it may be the old soldier preached at Chicago on his visit there, but we have no means of knowing. It was his custom to preach wherever a congregation of five or six could be gathered. Mrs. J. A. Kinzie, in a letter to the writer, says: "I can not tell whether there was ever preaching at Fort Dearborn before 1829, but I think there was not, as Mrs. Kinzie—my husband's mother—told me in 1831 that she had not heard a sermon for nine years. The burial service was read over the dead, I believe, in all instances by my father-in-law, John Kinzie. Marriages were celebrated by the sub-agent, who was a justice of the peace. General David Hunter, who is now (1866) visiting me, was a lieutenant at the garrison here in 1828, and he is of opinion that there were no religious services held in Fort Dearborn before the arrival of Rev. J. Porter with the troops in May, 1833. . . . I am of opinion that a gentle, venerable old man, known as Father Walker, who was afterwards located here for a season as Methodist minister, began his missionary labors here at an early day."

The second sermon preached in the place, of which we can get any account, was preached by Isaac Scarritt, in the Summer of 1829, a few months before the town was laid out. In 1828 Mr. Scarritt was appointed to Jesse Walker's Salem Mission. Some time in the middle of the Summer of 1829 he set out on a trip to the lake, in company with George Furkee, his half-breed interpreter. The first night they lodged at an Indian village, near Plainfield, and the next day they entered Chicago. James Kinzie and John Miller kept houses of entertainment, and were running opposition. Our travelers put up at Miller's log tavern. Mr. Miller felt honored by the reception of such distinguished guests, and strove by every means to make them at home, and to aid them in their enterprise. His establishment was not quite equal to the "Sherman," but it was the best house in town.

They arrived on Saturday; on Sunday Mr. Scarritt sent word to the officer in command at the fort that if it were his wish the superintendent of Indian missions would preach to the soldiers and others at such hour as he might appoint. The officer returned answer that he should not forbid preaching, but that he should neither authorize the appointment nor make any arrangement for it. The missionary declined going to the fort, but gave out an appointment for preaching at John Miller's house on Sunday evening. Most of the citizens, and some of the soldiers, were present, and gave respectful attention. During service a gang of boatmen, with loud "yo-heave-o," commenced landing and rolling up barrels near the door. Mr. Miller said this was a trick of Kinzie's, done out of spite to him for having the honor of entertaining the missionary. The good people of the congregation made some fuss about the matter, and in every way showed their respect for the preacher. Has not Chicago always thus received her ministers? How unlike the spirit of the St. Louis people in 1820. This is quite certainly the first Methodist preaching in that city of Churches.

It will be remembered that Jesse Walker's appointment for 1829 was Fox River Mission—in 1830 the name was changed to *Chicago Mission.* Chicago was laid out in the Fall of 1829, and though the place was small, on account of the projected canal, it had a large reputation abroad, and was accordingly made the headquarters of the new field of labor. The circuit embraced all the settlements from Chicago to Ottawa. The largest settlement and class was at Walker's Grove. Mr. Walker, so far as we can learn, had no regular appointment at Chicago, but preached there often as he traveled over his circuit hunting up the scattered (let us hope not "lost") sheep. He must have been in the town enough to be known, for the commissioners's court of Cook County, at a session March 9, 1831, employed him as agent to enter the land that had been selected for county purposes. At the term of court, June 6, 1831, Mr. Walker reported back the money, not being permitted by the government to enter the land. On the county clerk's record for this year we find the following entries:

"July 6th, by Jesse Walker, an elder of the Methodist Episcopal Church, married, Joseph Thebalt to Charlotte Tosenben."

"July 9th, by the same minister, Daniel W. Vaughn to Angeline Hebart."

Jesse Walker was one of the clerks at an election held August —, 1830.

But while Mr. Walker was interested in the white settlers, his heart still yearned after the poor red men of the forests, and a great part of his work was to look after some new developments among them. In 1830 a leader arose among the Indians, who drew converts from several tribes. Many of his teachings appeared to be in accordance with the Gospel, and it was a matter of much speculation among the white settlers as to whence he had derived his views. To satisfy himself on this point, and to render any assistance that might be needed, Jesse Walker at this time visited the Indians. The result is given in a letter of his, quoted below. It seems they were not ready to put themselves under the guidance of white men. The letter, which is addressed to Bishop Roberts, will explain itself:

"CHICAGO, November 25, 1830.

"After my respects to you, I will give an account of my labors since conference. I reached Chicago sufficiently soon to meet the Indians at the time of payment; but the agent was on his deathbed, and he died a few days after, so that no council could be held, or any thing, in short, be done with them. At length, after five days' starving and drinking, they gave them their money, and all broke up in confusion. One of the chiefs said all must be laid over till the next year. I then went to see the Kickapoos and those of the Pottawatomies that had commenced to serve the Lord. I had to follow them down the Grand Prairie. Some I found on the Ambroise, some on the Little Wabash, and some on the Fox. This has taken four weeks, in which I have been but a few nights in a house. The rains have been frequent; but the Lord has blessed me with health. I have returned to this place well, for which I am thankful. The Indians express a strong desire to settle themselves and change their mode of living. There are three hundred of them who attend the worship of God morning and evening and keep holy the Sabbath day. I can only say that there can be no doubt, but if they could get some place, they would gladly settle themselves, and learn to read the Word of God and till the earth. Such a place is promised them by the Pottawatomies. It is on the Kankakee, and they are going to settle there in the Spring. A blessed field is opened at this time for sending the Gospel to the North-west. God is raising up preachers of the right kind from this glorious work, and nearly two hundred Pottawatomies have already joined them. These have laid aside ardent spirits altogether, also stealing, lying, . . . and all manner of sin. They keep the Sabbath day with all possible strictness, and speak feelingly of the divine influence of the Holy Spirit, and exhort each other to give their hearts to the Savior. I still have some hope that Chicago will some day receive the Gospel. Please send me some instructions."

What a missionary spirit glowed in the heart of the old hero! Eight years after, Chicago was, under Peter Borein, all aflame with the influence of revival. But Jesse Walker's ardent hopes regarding the Indians have never been realized, and it is a serious question whether the whites have done a fair thing by that wandering people. They have been driven to deeds of madness by the unscrupulous trader, and for those deeds annihilated. Several years after, two or three Indians became members of the Rock River Conference, who labored in missions in Northern Wisconsin; but, so far as the Rock River Conference is concerned, the closing of Salem Mission ended the labors among the Indians. Henceforth we shall be led, not along the trail of the Indian, but along the wagon-track and railway of the white settler. We shall see the land of wild prairies become the land of churches, cities, and schools, the garden and granary of the world, the radiating point of missionaries to all lands.

In 1830 Stephen R. Beggs was sent to the Tazwell Circuit, near Peoria. During the year Brother Beggs went up to what he persisted in calling "this upper country," to assist in holding camp-meetings, one of which was held at Cedar Point, five miles south of Peru, on Isaac Scarritt's Fort Clark Mission, the other at Walker's Grove. On a Monday morning in July, 1831, after the last camp-meeting, several persons started for Chicago, Jesse Walker leading the van. They traveled on horseback in old style, their dinners in their saddlebags. The distance was forty miles. They reached Chicago late in the day, but not too late for preaching that evening. Quite a number gathered into the house of Dr. Harmon at the fort, to hear the Word of life as proclaimed by Brother Beggs. An appointment was given out for preaching at 9.30 the next day, and the congregation gathered into an old log house, the residence of William See, at the Point. About thirty persons were present, and the meeting was a refreshing season. Brother Beggs gave an invitation for persons to join the Church, when eight persons presented themselves. These were William See and Minerva, his wife, Mrs. Lucy Walker

Wentworth, her three children, Susan, Sabiah, and Elijah Wentworth, Caroline Harmon, wife of Dr. Harmon, and Diana Hamilton, wife of Colonel R. J. Hamilton. William See was appointed leader.

August 4, 1831, Mark Noble (known in the early annals as Father Noble) and family arrived in Chicago. Mark Noble, his wife, two daughters, and a son, all joined the new class. This increased the society to thirteen members; few in number, but all active Christians, which made it more than usually a strong society for that day.

Of the members of this first Chicago Christian Church Rev. William See, for many reasons, deserves the first mention. Himself and wife were the first resident Methodists of Chicago. We have not been able to fix the date of William See's arrival at Chicago; but his name occurs as a voter on a poll-book of a general election held in the house of James Kinzie, August 2, 1830. Mrs. J. A. Kinzie, who heard him preach in the Spring of 1831, says, "He has recently come to the place."

The government made a treaty in 1821 with the Pottawatomie Indians around Chicago, in which the government agreed to furnish them a blacksmith and a school-teacher for ten years. David McKee became the first blacksmith in 1821, and he was succeeded by William See in 1830.

William See was born in Charleston, Virginia, in April 1787. When a young man he went to Kentucky, and lived near Hagerstown. From there he soon went to Palmyra, Missouri, where he owned and lived upon a farm. There he married Minerva

Moss, and remained until his three children were born—Elizabeth in 1811, then George W., then Leah, who afterwards became the wife of James Kinzie. At Palmyra he joined the Methodist Church, and began preaching. About 1820 he removed to Morgan County, Illinois, where he remained until 1825, when he was admitted into the Illinois Conference and appointed to Peoria Circuit. This work included most of the country north of the Sangamon River, including what are now Peoria, Tazewell, Fulton, and Schuyler Counties. The only Methodist work north of Peoria was Jesse Walker's Indian Mission, on Fox River. The country was all new, and Brother See's work was to explore the new settlements. He was very active among the first settlers, forming societies wherever four or five Methodists could be found. He organized the first class in Schuyler County at the house of Mr. Hobart, father of Chauncey and Norris Hobart, who were afterwards active Methodist preachers. Let the reader remember that Mrs. Lucy Wentworth was at this time one of his members at Lewiston, in Fulton County.

William See traveled this circuit two years. At the conference of 1827 he was elected and ordained a deacon, and then, at his own request, was discontinued. The probable reason was the want of support for his family, as many of the best men of that day who had families were obliged to locate for the reason just given. We know but little of Mr. See for the next three years. In 1828 a meeting of great interest was held at Farm Creek, on the Peoria

Circuit, by S. L. Robinson, the circuit preacher, at which meeting Jesse Walker and William See were efficient helpers. He must have been appointed government blacksmith to the Pottawatamie Indians sometime in 1830, for we find him voting, as has before been mentioned, at an election held in Chicago in August of that year. When he learned the blacksmith trade we do not know. His son-in-law, in a letter to the writer, says: "He was a blacksmith and a gunsmith; in fact, could turn his hand to almost every thing, from building a mill to tinkering a clock."

In 1831 Cook County was organized, including the ground now embraced in Iroquois, Kankakee, Will, Dupage, Cook, Lake, and McHenry Counties. The county commissioners' court held its first session March 8, 1831, at which time William See was appointed clerk of the court. This is equivalent to being the first county clerk of Cook County at Chicago. The records as kept by Mr. See were preserved in the old court-house until 1871, when they were consumed by the great fire. Those old records contained many interesting items. The court met part of the time "in the brick house in Fort Dearborn, in the lower room of said house." The court at a session June 6, 1831, adjourned to meet "until court in course at the house of William See." The clerk was a poor speller. Most of the officials of every sort of that day, as well as the preachers, were from the South, and had had poor educational advantages. William See was not an exception. In the records we find "Sail of lots," "Auxineer," etc. To note this spelling, as also to give items of interest, we insert here the following:

"April 22, 1831, by William See, an ordained minister of the M. E. Church, Joseph Papin to Maryan Sargarma."

"April 24th, Wm. D. Schanks to Elizer Jane."

"July 24th, by Rev. William See, William Anderson to Susan M. Wentworth."

Two marriages were performed by Jesse Walker; one June 6th, the other July 9th.

Mr. See held the office of clerk until April, 1832, when he resigned and was succeeded by Colonel R. J. Hamilton. During all these years from 1830 to 1834 the testimony is that William See preached frequently, most of the time once in two weeks in the absence of the regular preacher.

The ten years specified in the treaty with the Indians expired in 1831, and Mr. See was thrown out of employment. In the new country it was difficult finding means of support for a family, and we find him moving about trying to find means of living. In the Fall of 1831 he settled on a farm near Plainfield, where for a time he kept a house of entertainment. It was the day of immigration, and the most ready means of taking in a few dollars was by entertaining the numerous travelers. On nearly all roads in that day these houses of accommodation were kept within four or five miles of each other. Jesse Walker kept one of them on the Oplain in 1834. In the Spring of 1832 Mr. See was driven back to Chicago by the Black Hawk War. About 1835 he went to Wisconsin and built a mill on Root River, about two miles above the mouth, at Racine. Henry Whitehead found him still there in 1840 when he was on the Root River Circuit. About that time he left Racine and spent some time mining near Mineral Point. He afterward settled at Clyde, Iowa County, in Western Wisconsin. There at once he built another grist mill on a stream called Otter Creek, it being the first mill for grinding wheat in that section of country. His son-in-law, James Kinzie, who was living there, furnished the capital as an offset to Mr. See's work and owned a half interest in the mill. Mr. See continued to run the mill until about 1850, when he sold his interest to Mr. Kinzie and went to Texas. He remained there a couple of years, then returned to his old home at Clyde, traveling all the way from Texas on horseback—quite an undertaking for an old man of sixty-five. His first wife died at Clyde about 1847. On his return from Texas he remarried twice and lived for a while in Pulaski, a town near Clyde. Here he engaged in farming, in which occupation he continued until his death. He died in August, 1859, and was buried by the side of his first wife in the town of Clyde. The letters from his personal friends state that during all these years, from 1831 until his death, he continued preaching, as opportunity occurred. "He was a member of the Church and a preacher when he died," writes his son-in-law, John Turman. "He was," writes one, "about five feet ten inches in height, dark hair—bald on top—dark whiskers on chin, beetling eyebrows, and square chin. He was impulsive and full of energy; went for any thing with his whole soul. He made a good deal of money, but lost it again in unprofitable speculations. Once at a camp-meeting, after all the noted preachers had spoken, he was called upon to speak. He said he did not know what to say. The ground had been pretty well gone over; he was only a backwoods Southerner. One of the preachers whispered to him to give them some of his Southern fire. And he did, so effectually that he soon had the audience in a great excitement."

While we give the expressions of his friends, it will, perhaps, be of interest to give a note or two from the other side. Before quoting, it is well to say that in 1831 all the society in and around Chicago was made up of "backwoods" and unlearned people, and that Mrs. Kinzie, from whom we quote, was a young married lady just from the higher circles of the East, where she had seen little but the high style services of the Episcopal Church, of which she was a member. She says, in a letter to the writer concerning times in 1831: "There was a certain kind of holding forth by a very illiterate, untidy sort of a person, named See, who called himself a Methodist." In her book, "The Early Day," in connection with her visit to Chicago in the Spring of 1831, she says: "Once upon a Sunday, we rowed up to the Point to attend a religious service conducted by Father See, as he was called. We saw a tall, slender man, dressed in a green frock coat, from the sleeves of which dangled a pair of untidy hands. He stepped briskly upon a little platform behind a table and commenced his discourse. His subject was, 'The Fear of God.' 'There was a kind of fear,' he told us, 'that was very near alienated to love, so nearly that it was not worth while splitting hairs for the difference.' He then went on to describe this kind of fear. Becoming a little bewildered he paused and exclaimed, 'Come, let's stop a little while and clear away the brush.' At last, closing, he said: 'Which fear may we all enjoy, that together we may soar away on the rolling clouds of ether to a boundless and happy eternity, which is the wish of your humble servant.'" It must be remembered that this visit to the meeting at the Point was before the forming of the first class. We suspect the preacher was unusually embarrassed, for the Kinzies were very aristocratic people living down near the lake who seldom appeared in these early meetings, and it is probable their unexpected appearance, with the new lady from the East, threw our modest Brother See off his balance. We would pay a price for his views of his success on that eventful Sunday.

To all of which it is due him to add yet more from his friends. S. R. Beggs says: "William See was, to say the least, an average preacher. His practical and theological attainments were above the average, and if he murdered the king's English, as Mrs. Kinzie says, the best of all, thank God, he murdered sin also. He was in good company. He was of muscular frame, nearly six feet high, dark hair, blue eyes, an intelligent face, affable and communicative, and best of all, religious.

He would have thrown some collegiates of this day in the shade."

Mrs. Lucy Walker Wentworth was born in Maine, October 20, 1785, and was converted and joined the Methodist Church at Bangor in early youth, under the first Methodist preaching in that place. She was engaged in teaching school until her marriage with Elijah Wentworth. Soon after this union they started West by way of the Ohio River, stopped awhile in Kentucky, then went on to Lewiston, Fulton County, Illinois, where Mrs. Wentworth was a member of the Church when William See was on the Peoria Circuit, 1825 to 1827. About 1828 the family removed to Dodgeville, Wisconsin, and November 1, 1830, arrived in Chicago, where Mr. Wentworth at once commenced keeping tavern at the Point, in an old log house. William See and family were already there. Jesse Walker had just been appointed to Chicago Mission; but as there were few people there and little to be done, Father Walker occupied most of his time in looking up the Indians, so that his visits to Chicago were few. Mrs. Wentworth urged William See to make appointments for preaching on the Sabbath. He urged that no one would come out to hear him. She made an appointment for him at his own house (the famed log meeting-house), and went around and personally invited the people to come out to meeting. All the white people of Chicago but three families attended. William See kept up regular appointments after that. Until 1832 the meetings were often held at the Wentworth tavern. In the Spring of 1833 the Wentworth family moved on to a farm eight miles up the North Branch of the river, but retained their membership at Chicago. In after years (1843 to 1849) the old people lived most of the time with their daughter, Mrs. Susan Sweet. Here Mrs. Wentworth died July 28, 1849, aged seventy-four years. Her remains rest in the family lot at Rose Hill. Mrs. Wentworth was a small woman, full of energy. She did what she could for temperance, Sunday-schools, and other enterprises. In 1840–42, when some Chicago Abolition Methodist persisted in sending Abolition petitions to the Rock River Conference, Lucy Wentworth's name was among the signers.

Susan Wentworth became the wife of a Brother Sweet, who, in 1842–46, kept a grocery on the North Side. She afterwards removed to St. Joseph, Michigan, where she died.

Sabiah Wentworth married a man by the name of Estes in 1836, and settled in Milwaukee. She was still living in 1884. Her daughter is (1884) the wife of Rev. Isaac Linebarger.

Colonel R. J. Hamilton went to Chicago, April 9, 1831. His wife, who joined the first class, was an active Methodist, always foremost in every good work until her happy death in the Spring of 1834.

Dr. Harmon came with his Methodist wife from Vermont in 1831.

On the 4th of August, 1831, Mark Noble, known in the early annals as Father Noble, and family arrived. Mark Noble, his wife, his two daughters, Mary and Elizabeth, and a son, all joined the new class. The society now consisted of thirteen members; few in number, but all active Christians, which made it more than a usually strong society for that day.

This first Methodist class was formed in the log dwelling of William See. As it will be referred to frequently in these pages, and as it was the first meeting-house of any kind in Chicago, we will insert in this place a few notes concerning it.

At the conference of 1832 Jesse Walker was appointed in charge of the Chicago District and of Chicago Mission. Brother Walker's first wife had died in the Spring of 1832, and until he married again, in July, 1833, he was without a home. On going up to Chicago from his former home at Walker's Grove (Plainfield), he purchased the log house in which William See lived, and fitted up one part of it as a place for meetings. In the other part he lived alone whenever he was in town. Up to 1836 there was a room of some note called "Watkins's School-house," which was often used as a meeting-place. To this house reference is made in the following, which we quote because of its reference to the log church. The quotation is from John Watkins, the first school-teacher in Chicago. He says: "I commenced teaching in the Fall after the Black Hawk war of 1832. My first school-house was situated on the North Side, about half-way between the lake and the forks of the river, then known as Wolf's Point. The building was owned by R. J. Hamilton—was erected as a stable. It was twelve feet square. . . . After the first quarter I moved my school into a double log house on the West Side. It was owned by Rev. Jesse Walker, and was located near the bank of the river, where the North and South Branches meet. He resided in one end of the building, and I taught in the other. On Sundays Father Walker preached in the room where I taught."

"Jesse Walker was my successor," says S. R. Beggs, "in 1832. Myself and wife attended his first quarterly meeting. The meeting-house, parsonage, parlor, and kitchen was all the same old log house that we formed the first class in, in 1831. Mrs. Beggs and myself were permitted to dine with the old hero. His stove was one of the box kind, with one griddle-hole. Here he boiled the tea-kettle, fried the meat, and boiled the scanty vegetables, each in its turn. He had for his table a large chest, and when dinner was served we surrounded the chest, and, having good appetites, the dinner was refreshing."

The first Sunday-school in Chicago (now the First Presbyterian) was commenced in August, 1832. From April, 1833, till August the school met at the log church.

Rev. Jeremiah Porter, who organized the First Presbyterian Church, arrived in Chicago May 4, 1833, and preached his first sermon in Jesse Walker's meeting-house. The Church just mentioned was organized June 26, 1833. After the organization the following service, as narrated by Mr. Porter, occurred: "At our first communion season in that old school-house of logs, sitting on oak slabs, we had very little to suggest present luxuries, except one silver cup brought by Major Wilcox from his own table. . . . That house called Father Walker's, at the Point, on the West Side, witnessed the first communion season of our Church on the west shore of Lake Michigan, except at the Stockbridge Mission at Green Bay." The first Methodist sacramental occasion was in January, 1832.

James Rockwell, who had a great deal to do with Chicago Methodism from 1834 till 1838, in speaking of various matters, says: "I arrived in Chicago, May 18, 1834; Jesse Walker, missionary; a log church; the Bible lay on the center beam. It was held sacred by whites and Indians. At the Indian payment we had some disturbance in our worship. On arriving once for evening prayer-meeting we found the Indians had stored pork, saddles, blankets, etc., in the house. Father Walker requested their removal; said they were desecrating God's house. The things were all removed at once. Being encamped near the house they became quite noisy through strong drink. A kind word from the preacher made all quiet, which showed their respect for one they knew to be their friend."

Chicago in 1831, and on till about 1838, was divided into three distinct communities. One cluster of settlements was on the North Side, near the lake; another on the South Side, around Fort Dearborn, on the lake shore; the other at the Point, on the West Side. There was no means of communication but by canoes in 1831, and ferries after that. Besides, between the lake and the branches the land was swampy, so that most of the time it was difficult passing from one point to another. For years a trail followed the dry river's bank. This was the reason the meetings and schools were so frequently changed from one part of the town to the other. The Methodists built a frame church on the North Side in 1834. Until then the Methodists continued to divide their meetings between the log church, Watkins's school-house, and Father Noble's house, on the lake, south of the fort. It will be readily understood that much rivalry existed between the several communities—a rivalry that a good deal interfered with the meetings until permanent houses were built. It is a rather curious fact that all sides have had the *first* Methodist church. The first church (the log) was on the West Side; the first frame on the North, which was finally moved to the South Side, where the only Methodist society in the city worshiped until a second church was organized on the West Side in 1843.

Father Noble on his arrival in 1831 rented an old log house on the North Side, opposite the fort, which he at once opened for meetings on the Sabbath. The services usually consisted of reading the Scriptures, exhortations, and prayer, followed by a class-meeting, led by Mr. Noble, who by this time had been appointed class-leader. This kind of service he had performed thirty or forty years before coming to Chicago. The meetings were well attended, the house generally being full of those who came out to worship. To accommodate the people at the Point the meetings were frequently held there; sometimes in William See's house, sometimes in Mr. Wentworth's tavern.

The most prominent citizens of the place in the Fall of 1831 were at the Point: Elijah Wentworth and family, occupying a house partly log, partly frame, in which was kept the best tavern in town; James Kinzie, who resided near Wentworth's; William See, Alexander Robinson, Robert A. Kinzie, who kept a store of dry-goods and groceries. On the North Side on the North Branch, Samuel and John Miller, who kept tavern, resided. On the East Side of South Branch was Mark Beaubien's tavern, and near Randolph Street an Indian trader, Bourisso, by name. Between Beaubien's tavern and Fort Dearborn there were no houses except a small log cabin near the river on Dearborn Street. South of the garrison was the residence of J. B. Beaubien, and an unoccupied house stood south of his house. On the North Side, opposite Fort Dearborn, was the old Kinzie house, into which Mark Noble moved in August. A short distance to the west of this stood what had been the government agency house, known as "Cobweb Castle;" this was vacant. In the vicinity were several log buildings, making about a dozen families in all in the Fall of 1831. Such was the city when Methodism first set up her banners there.

Jesse Walker resided at Walker's Grove during the year 1830–31. In the Summer he held the camp-meeting near his residence, to which reference has been made, and which S. R. Beggs went up from Holland's Grove to attend. After attending the meeting at Cedar Point, Beggs set out with Caleb Hitt for Walker's Grove. They passed through Ottawa and on to Holderman's Grove, and missing their way they wandered through groves and over prairies, and reached the place of destination late in the day. The beautiful Dupage, the prairie richly strewn with flowers as far as the eye could see, charmed Brother Beggs, and the warm reception from the lonesome Brother Walker charmed him more. The meeting with a brother minister in that day was a thing to be remembered. The camp-meeting came on. Beggs had come from near Peoria, more than a hundred miles, in the flush and zeal of young manhood; Isaac Scarritt had found his way up from the lonely regions south of Peru, and William See had left his tongs and hammers and official duties, and come down from Chicago for a feast in the wilderness. These constituted the entire corps of Methodist preachers from Peoria to the North Pole. The meeting commenced and continued encouragingly, and the battle waxed warmer and warmer until Sunday evening, "when victory turned on Israel's side." Mr. Beggs that night invited mourners, and they came in good earnest, and the power of God was displayed in the conversion of souls. The membership, much renewed, blessed God and took courage. There were some two hundred whites at the meeting and a large company of Indians.

At the close of this year Jesse Walker could not attend the conference which met at Indianapolis, but having asked Brother Beggs if he was willing to go to Chicago Mission, he wrote to Bishop Roberts about the matter, and S. R. Beggs was appointed to the charge. The growing importance of the place made all conclude it was a fitting thing for a preacher to give his whole attention to the rising lake port. Chicago the year before was merely an appointment on Jesse Walker's large mission, and S. R. Beggs can claim the credit of being the first Methodist preacher regularly appointed to the city. But from circumstances which we shall relate the year's labor was nearly all lost. The newly appointed preacher had taken his wife with him to conference, and at its adjournment the two set out on horseback to visit Brother Beggs's father in Southern Indiana. The work at Chicago demanded the preacher's presence, and after a few days' visit preacher and wife, still on horseback, set out for the north. They were then four hundred and fifty miles from Chicago, and must return by Washington, Illinois, where Mrs. Beggs usually resided with her parents. On the day of their arrival home they were obliged to cross Mackinaw River, which was high and the current swift. The flood beat their horses down stream so far that when they reached the shore the water was pouring over the horses' backs. Mr. Beggs crawled to the bank and thrust a pole down into the water, on which Mrs. Beggs climbed to the shore wet and cold. "Had we been in a buggy," says Mr. Beggs, "we should hardly have got out; so we found some benefit in being poor." After wringing their clothes as well as they could, they mounted their horses, and in this plight hurried on to the welcome home of Mr. Heath, Mrs. Beggs's father, at which place they arrived just before dark, "happy in the Lord, and praising him for all his mercies."

Brother Beggs at once set out for Chicago to take charge of the little class he had aided in gathering a few months before. He found them all continuing faithful. He set up the standard of the cross and made arrangements for the year. The meetings were generally held in the fort, and they increased in interest until the first quarterly meeting, which was held in January, 1832. Jesse Walker was on that portion of the last year's circuit which remained after Chicago was set off, and also superintendent of the whole work in the "upper country." Brother Beggs went down to assist him in holding a meeting at Walker's Grove. After the meeting closed Brothers Beggs and Walker set out to Chicago on one of the coldest days of that year. It was thirty miles to the first house. A brother, T. B. Clark, started with them, with an ox team laden with provisions to aid in sustaining the coming quarterly-meeting, for provisions were scarce in Chicago. The preachers reached the first house and put up for the night. They waited long for Clark and his ox team and set out on a fruitless search for him. He did not come up till midnight. The next day they all arrived safely in Chicago and met a warm reception from William See and wife. An ox team goes from Plainfield with provisions to sustain a quarterly-meeting in Chicago! Times have changed since then.

The meeting commenced with interest and increased in power until its close. Sunday morning, after preaching at 10½ A. M., Jesse Walker invited the little band around the sacramental board. It was a season long to be remembered, that *first communion season in Chicago.* All seemed to be baptized afresh for the great work that was to be accomplished in what was destined to be a mighty city. Some of that band are still living in 1884.

Brother Beggs had now been on his work seven weeks; at the close of the quarterly-meeting he set out for Holland's Grove to bring his wife to Chicago. There was a great thaw and the whole country was covered with water, and no bridges for his whole trip of one hundred and forty miles. One day, as he passed south, he left Ox Bow Prairie, near Magnolia, with two biscuits in his pocket, being thirty-five miles from home. He swam his horse across Sandy Creek, and coming to Crow Creek he set out to the eastward around its head-waters. Supposing he was around and across its largest branches, he came to the main branch. The ice was fast to the bottom and not stout enough to bear his horse. He started again up stream and traveled until out of sight of timber. It grew near sundown and he concluded to try crossing. When about half-way over his horse fell through the ice. Mr. Beggs jumped off, and gave his horse notice that he must not lie there. The horse gave a bound, and horse and horseman came out on the right side, but well drenched. The forlorn, yet happy preacher, emptied his boots, wrung out his leggins, and started on. It began to grow cold, and his overcoat was soon frozen; worse than all, he knew not which way to steer. Traveling on, he soon saw timber in the distance, but ere he reached it, it grew dark and he was compelled to guess his way. Late in the evening he drew near a grove, where he found a farm with wheat stacks and a pile of straw. He searched long and found no house, but saw that a stream ran between him and the dwellings; this he did not venture to cross, and, returning to the stacks, he gave his horse a supper of wheat sheafs, and he himself crawled into the straw stacks. But wet and cold he could not sleep, and was compelled to crawl out and run about, finding that at this time, at least, "bodily exercise" was profitable. Brother Beggs spent the night in lying down and getting up—a most dreary and vexing night's pastime. In the morning he heard a man across the stream calling his hogs. Going to him he was informed that he was on Panther Creek, and that there was a bridge three miles up stream, and that by the time he had gone around breakfast would be ready. How much good it seemed to do the early settlers to give a stanger an invitation to their humble boards! After breakfast Brother Beggs asked the blessing of God upon the people and journeyed on. He swam his horse across Walnut Creek, "churned" through other heavy sloughs, and reached the home of his wife tired and cold.

In a few days Mr. Beggs and wife packed up their few things, threw them on a sled, and set out for Chicago. The second day the snow left them, and arriving at the mouth of the Big Vermilion, nearly opposite La Salle, they found that river too deep to ford, and no boat near, and five miles back to a house. They were opposite Martin Reynolds, a good Methodist brother, whose wife was a sister to the Hitts. Mr. Reynolds went to the travelers' rescue. The horses were tied to the sled, and Mr. Beggs and wife went down stream to deep water, where there was a covering of soft ice, and taking the railings of the bed, Mrs. Beggs crossed on the ice by putting down one bed-rail and taking up another and putting it ahead as she passed on. They remained with Brother Reynolds about two weeks before they could get horses or goods over, living, in the mean time, on Western fare. There was no flour, but plenty of corn. This was manufactured into meal in a mortar, the pestle of which was a stick with an iron wedge in the end, which process required a great deal of elbow power.

Mr. Beggs was not idle all this time, however. He walked up to Ottawa and Hog Point on preaching tours, and found that "corn-bread and long walks were great things to give healthy digestion and a good appetite." After a time they moved their goods up to John Green's (now Dayton), on Fox River, and leaving them for the Winter, set out on horseback. There was by this time a solid sheet of ice all over the prairie. The streams were very full, and it was still raining frequently. At last, weary and cold, they arrived at Walker's Grove. There was no house to be obtained in Chicago, and, purchasing a claim at the Grove, Mr.

Beggs left his wife there. He visited Chicago once or twice before the Indian war came on. In the interval William See and Mark Noble kept up the meetings. There was a watch-night meeting at the house of Mr. Noble, which Jesse Walker attended on the last day of 1831. This was the first watch-night in Chicago. In the Spring Brother Noble purchased a log house about half a mile south of the fort, on the lake shore, and, moving into it, immediately opened it for religious services. Meetings were held there a portion of each Sabbath until the Spring of 1833, with the exception of a Sabbath or two when there was most alarm from the Indians, at which times meetings were held in the fort. Brother Noble appears to have held meetings during the Winter of 1832, while Mr. Beggs was away. These early meetings, Colonel Hamilton says, had a happy effect upon all within their influence. Mrs. Hamilton contributed much to their interest, as she was a lady of great intelligence and devoted piety. Mark Noble was the principal speaker at all these meetings, and his exhortations were greatly blessed. He was a man of practical common sense and large experience, and was well fitted for a standard-bearer on the borders. The clusters of houses near the fort and at the Point were a half-mile apart, with a ferry between them. Consequently there were most of the time meetings at both places. Brother Noble was the chief leader on the lake shore, Brother See at the Point. The meetings at the Point were generally held at Wentworth's log tavern, where Brother Beggs boarded when in town.

Thus we find things when the scattered settlers were aroused by the alarm of war. Two Indian tribes, Sacs and Foxes, had united their interests, and resided in villages along the Mississippi River. Black Hawk was a chief residing at a village on Rock River, near Rock Island. His story is that the Indian agent at St. Louis, getting a parcel of old chiefs drunk, purchased their lands from them, and when the government began to remove the tribe westward, Black Hawk headed a faction who refused to go. This party, led by the chief who has given name to the war, commenced the savage work of putting the settlers to death, being determined to annihilate them from the land. Confusion swept over the country. The people from all parts, those at Walker's Grove among the rest, hurried to Fort Dearborn. There hundreds of helpless people were huddled together. Brother Beggs and wife, reaching the fort, were crowded into a room with three other families. While in this crowded position their first child was born. This was a daughter, who afterwards died. Thirteen or fourteen children were born in the fort in a short time. "You may be sure," says Brother Biggs, "we had music in-door and out."

Sunday mornings the officers called up their men in regular order, and Brother Beggs stood on a stoop and preached to them. There were several hundred soldiers and citizens present at these services. In a few weeks the inhabitants of Walker's Grove returned to their homes, having procured fifty soldiers to be stationed there. Mr. Beggs and wife remained in Chicago, and before Mrs. Beggs was able to leave the room, a new officer came on and ordered all the citizens out of the garrison, to make way for the regulars. Brother Beggs pleaded in vain to remain. Colonel R. J. Hamilton offered him one of his rooms, into which they moved. The whole three were taken sick, and it seemed they would all die together. They proposed to return to Walker's Grove, and, crowding into a buggy, they traveled the distance unharmed. Being still feeble in health, the family set out for Mrs. Beggs's father's, at Holland Grove, and this was the end of Brother Beggs's labors at Chicago. Mark Noble and William See were left to look after the interests of the few Methodists in the disturbed town. In this connection, since it is a part of the history of Chicago Methodism, it may be well to say that the crowding to the fort brought other preachers there than S. R. Beggs. Among the little band who went in from near Naperville was Isaac Scarritt. This company reached Chicago on Saturday night. Sunday morning Mr. Scarritt was requested to preach at a given hour; but in the hasty flight the preacher had neglected to bring any decent clothing, and was even shoeless, he having come barefoot to make his speed the greater. Such was the scare, and not without reason, that was on the people; for the Indians sacked the houses of settlers all along Fox River, murdering a few and taking others prisoners. But what was our bootless preacher to do? It would never do to preach in such a plight as he found himself in. There were shoes at the store;

but the preacher did not wish to trade on Sunday. At length he went into Mr. Dole's store, and *borrowed* a pair of shoes, promising to make all right the next day. The new shoes added their shining gloss to the respectability of the meeting. Mr. Scarritt preached frequently to the people while in the fort. Sometimes taking his stand at night on the portico of the barracks, he would preach so as to be heard all over the encampment, where good order and harmony prevailed.

These gatherings at the fort took place in the Spring of 1832, probably in April. The company from Walker's Grove arrived in May, after having forted a few days in Brother Beggs's house.

CHAPTER V.

METHODISM IN CHICAGO FROM 1832 *TO* 1835.

AT the conference held at Jacksonville in 1832 Jesse Walker was again appointed to Chicago Mission. The war being over, settlers began to pour in; and at this date the history of the Methodist Episcopal Church in Chicago properly begins. Many men had volunteered in the southern part of the State to go north as soldiers in the Black Hawk war, and these, getting a view of the charms of Northern Illinois, created a new enterprise among the Egyptians, and settlers began to come into the country around Chicago more than ever; and from this time Rock River Conference circuits began to have limits and a permanent existence. From this year on there has never ceased to be a growing Methodism in all portions of the conference.

Jesse Walker, as we have seen, moved from Walker's Grove to Chicago as soon as possible, and set to work. Brother Beggs visited him in the Fall, and found him living in the old log house in which he had preached and formed the first class in 1831. The house was also used as a meeting-place. Brother Beggs and wife had gone up to attend the first quarterly-meeting for the year, and the company dined together. Long rides saved them from dyspepsia. Napkins and silver forks were missing; but silver-heartedness prevailed. Such was the preacher's abode in 1832. Wabash Avenue parsonage was not yet built.

It was so soon after the war there was little chance to do much, and during the year there was no increase of members, so that but ten members were reported in 1833. In the Spring of 1833, the Noble and Wentworth families left the place, settling on the North Branch, and but few other Methodists moved in.

Jesse Walker was returned to Chicago in 1833, with John Sinclair as presiding elder. During the Summer the town grew rapidly. Attention was being called to the place all over the land. At the time when Mr. Walker commenced his second year's labors, the main citizens of the place were as below. The names are found in a list of persons who voted for town trustees in August, 1833:

E. S. Kimberly, William Ninson, Hiram Pearson, Philo Carpenter, George Chapman, John Wright, John T. Temple, Matthias Smith, David Caron, James Kinzie, Charles Taylor, John S. C. Hogan, E. A. Rider, D. J. Hapgood, George W. Snow, Madore Beaubien, G. Kercheval, George W. Dole, Rich. J. Hamilton, S. F. Gale, E. Darling, Wm. H. Adams, C. A. Ballard, John Watkins, and James Gilbert. The trustees of the town, and the first ever elected, were T. J. V. Owen, George W. Dole, Madore Beaubien, John Miller, and E. S. Kimberly.

In the Chicago *Democrat*, December, 1833, the following persons not named above had advertisements: S. B. Cobb, Walter Kimball, P. F. W. Peck, R. M. Sweet, A. Clybourne, John Bates, Benj. Jones, Star Foot, C. Harmon, John H. Kinzie, S. D. Pierce, and Gurdon S. Hubbard.

The first quarterly-meeting of this second year was held in the Fall of 1833, at the Watkins school-house. This building, which was now sometimes used by the Methodists, stood between La Salle and Clark Streets, on north side of old North Water Street. There were present John Sinclair, presiding elder; Jesse Walker, circuit preacher; William See and Henry Whitehead, local preachers; Sister See, Charles Wissencraft and wife, Mrs. R. J. Hamilton, and Mrs. Caroline Harmon. These constituted the entire Methodist family of that time. In the Spring Charles Wissencraft became leader. This is generally cited as the first organization of a Methodist society. There certainly was a regular class in 1831; but during the troublous times of the Sac war, and on account of the departure of the main portions of the class, in the Summer of 1833, the class became very small. But newcomers in the Fall of 1833 gave permanent strength.

The first Presbyterian Church of twenty members was organized June 26, 1833, and the Baptist Church, consisting of fourteen members, October 19, 1833.

During the Spring and Summer of 1834 the first building that may be called a Methodist church was put up. It was commenced and carried to completion by the enterprise of its builders, Henry Whitehead and ——— Stewart. It was erected on the North Side, where, as we have seen, it was supposed the main part of the town would be, on the corner of Water and Clark Streets. Though small, it was to the little band a temple indeed. The pulpit, as soon as it was completed, was occupied by Brother Walker and his local preachers.

During this year Henry Whitehead and Charles Wissencraft held weekly prayer-meetings in the fort for the benefit of the soldiers, quite a number of whom had been converted under the labors of John Clark and Mr. Whitehead at Sault Ste. Marie.

Brother James Rockwell arrived in Chicago in 1834, while Jesse Walker was still preaching in the "log church" at the "Point." A Sunday-school was organized, and Mr. Rockwell was appointed superintendent. He induced the children of a half-breed, Robinson by name, and other Indian children to attend his school, so that he had quite a class. The Indians were Catholics, but he succeeded in interesting them. James Rockwell continued working, chiefly as leader of singing in the Methodist Sunday-school, until 1838, when he moved to Batavia. He returned to Chicago in 1844, and remained about a year, getting up much interest in the Sunday-school by the pleasant manner in which he conducted the singing. The school mentioned above is the first Chicago Methodist Sunday-school. A union school had been organized in 1833, which in 1834 became the Presbyterian school. At one time it was held in Walker's log church. This school of Rockwell's was the second in town. Jesse Walker reported, at the end of this year, twenty-five members. Then the old pioneer laid aside his armor, and took a superannuated relation, and settled on the Desplaines, twelve miles nearly west of Chicago, where, a year after closing his work in Chicago, he died in peace. During that year he was frequently in town, preaching occasionally in the new church.

The conference of 1834 sent John T. Mitchell to Chicago. This was, no doubt, one of the most appropriate appointments that could have been made. He was then a young man but twenty-four years of age, entering upon his fourth appointment in the conference, and giving promise of the noble manhood he afterwards attained unto. He had been the two years previous at Galena.

It was during this Summer (1834) that one hundred immigrants arrived at Chicago in ten days, and, according to one account, steamboats came around the lakes from Buffalo for the first time; and also it was this Summer the first vessel was enabled to enter the river, and one hundred and fifty vessels discharged cargoes at the port. The whole number of votes cast in Cook County, which included Will and Dupage, was five hundred and twenty-eight. It was after the arrival of Mr. Mitchell that one bear and forty prairie wolves were killed in one day in the timber extending from the Forks on the East Side of the river up to Bridgeport.

The new preacher found the Methodists worshiping in their little church, not more than twenty-four by thirty-eight, with a band, when all were counted, of twenty-five members to aid him in his work, and an excellent little Sunday-school in operation. He reached the place in September, and entered upon his work with zeal, hunting up the scattered sheep, and bringing into order the workings of the Church. Jesse Walker was a gatherer and founder, John T. Mitchell was a builder and organizer.

His ministerial neighbors were scarce and far away. During the Winter of 1835 he received a visit from the nearest Methodist preacher at the North. This visitor was John Clark, who was laboring among the Indians at Green Bay. He had gone on a trip to Mackinaw, and being belated the lakes froze over, and he must remain until Spring, or else go on horseback by way of Detroit and Chicago. He purchased a pony and set out on his route of over six hundred miles. We quote from Clark's report: "*Friday, January* 2, 1835. Wind high from the south, with squalls of snow; stopped every ten miles to warm, and at night fell four miles short of Chicago. Came into the place next morning and found a home with J. T. Mitchell, the missionary for that station. Chicago must soon become a place of much importance in trade and business.

"*Sunday, January* 11. Presented the subject of Indian missions, and took a collection of twenty dollars for the good cause. Of this amount a good lady contributed a sovereign ($5.00). May she receive of gold 'tried in the fire.'

"*Monday, January* 12. Mr. Bruce, of Cleveland, by extra effort arrived so as to secure my company to Green Bay. We left at four P. M., and came twelve miles to Grosse Point (now Evanston), on the west side of the lake. Our landlord is a Canadian Frenchman, and was for many years a fur trader on the Columbia River. We slept before a large fire on the floor, and left at four A. M., feeling our way slowly along the path for twelve miles. By one o'clock we made thirty miles, when we halted by a spring, called by the French *Belle Fontaine.* We kindled a fire by a log, which served as a table. While we and our beasts were appeasing our hunger the horse of my friend suddenly started off on a smart trot; mine followed, and in ten minutes both were out of sight. I seized my pocket compass and we started in pursuit, but soon lost their tracks and returned to our camp. Here we were with no house ahead for twenty-two miles, and none in the rear short of thirty. By this time two men came up in a single wagon, one of whom I hired to go back with my friend ten or twelve miles in search of our beasts, while the other should stay with me over night. At eight o'clock next morning they returned, but no horses could be found."

Bruce went in search of the horses, leaving Mr. Clark in solitude. Clark spent several hours in search of the horses, and returned to camp to find a wolf in possession. The wolf left, and Mr. Clark, building a good fire, prepared for the night. At dusk the wolf returned, and coming within a hundred feet of where Mr. Clark lay, discovered him in possession and retired a little back. "I soon lay down and slept," says Mr. Clark, "waking at intervals to revive my fire, and each time the wolf stood within pistol shot, but as I had no fire-arms he was safe. The night was windy, with some rain, and at day dawn, on Thursday, January 15th, it snowed very freely."

At two o'clock on this day Mr. Bruce returned in a two-horse wagon, bound for Chicago. They put all on board and made their way back, arriving at Grosse Point at ten at night. The next day they went on to Chicago, where they found their horses, which had been taken up four miles from town. The week being so far spent they concluded to tarry over Sunday. Brother Clark preached morning and evening. He says: "In the afternoon I heard a good warm sermon from that venerable pioneer of the West, Jesse Walker, who is superannuated and settled on a farm twelve miles west from Chicago."

On Monday, January 19th, they left again for the North, and made their way safely to Green Bay, and thus ended this most welcome visit of John Clark to John T. Mitchell, the lonely Chicago preacher. This was probably Mr. Clark's first visit to the city which afterwards became the scene of his most arduous labors and most cheerful successes.

There were several additions to the Church this year, as emigrants began to come in briskly, and Brother Mitchell was enabled to report at conference, in 1835, sixty-nine members, among whom was one negro.

CHAPTER VI.

NEW CIRCUITS BETWEEN 1830 *AND* 1835.

WHEN Jesse Walker was first appointed to Chicago Mission in 1830 the work embraced all the country from Chicago to Magnolia. In 1831 it was thought best to set off Chicago into a charge by itself. All the remaining territory was left in one circuit, called De Plain—we suppose after the Des Plaines River. S. R. Beggs went to Chicago, and Jesse Walker continued on the Des Plaines portion. The appointments for the year were at Yankee Settlement, a few miles east of Lockport; at Hawley's, four miles south-east of Naperville; at the forks of the Dupage, the neighborhood where Isaac Scarritt had settled; Walker's Grove (now Plainfield); Ottawa, where there was a small village on the south side of Illinois River; Ox Bow, a settlement near Magnolia in Putnam County; on Sandy Creek, south of Magnolia, and at Cedar Point, a settlement five miles south of Peru.

Mr. Walker resided at the time at Walker's Grove. His work was prosecuted but six months when the Black Hawk war broke out, and as the country included in his circuit was the principal theater of the outbreak, most of his year's work is enveloped in the history of the war. The people were scattered like sheep before wolves, and little was done during the year. Thirty-four members were reported at conference.

At the conference held at Jacksonville, September, 1832, Jesse Walker was removed to Chicago and S. R. Beggs sent to Des Plaines Mission. Brother Beggs, who lived at Walker's Grove, found a four weeks' circuit to be supplied. The appointments were at Walker's Grove; Yankee Settlement; Hickory Creek, at Aaron Moore's, three miles southeast of Joliet; Jackson's Grove, six miles south of Joliet; Reed's Grove, three miles south of Jackson's Grove; Naper's Grove; Hawley's, at forks of Dupage; Daniel Pierce's (now Oswego); Holderman's Grove; Falls of Fox River, at J. Green's (now Dayton), six miles above Ottawa; Ottawa, at Sister Pembroke's; Martin Reynolds's, over the Illinois River, south of Lasalle; Ausable Grove, and Batchelor's Grove, twenty miles south-west of Chicago. All the preaching places were private houses. Most of these appointments were established in the Spring of 1833. Speculation began to run high, and the preacher "could hardly get a sinner to stand or sit long enough to hear a Gospel sermon, yet he would follow them to their houses, and converse with them on the high way, and by the blessing of God some were converted."

When Mr. Beggs first went to Jackson's Grove to preach he asked if there was any one who would open his house for preaching. The neighbors were called together, and a council held on the part of the people to decide as to the propriety of the

Gospel being introduced to disturb their quiet, as nothing of the kind had been introduced up to that time. The result of the deliberation was favorable. It was concluded the preacher could do them no harm, as they were all so united their "craft" was in no danger. When a door was opened the preacher "went at them in the name of the Lord," but it was for a time doubtful which way the battle would turn; yet the "fire was kept up" until a camp-meeting was held at Reed's Grove. The camp-meeting commenced and continued for three days before much of a move was made; then the "hosts of Israel raised the shout of victory, and you may depend upon it there was slaughter among the Philistines." There were but three persons present that did not profess religion, and they were forward for prayers.

In the Fall of 1832, before conference, Brother Beggs was passing through the country, and put up for the night at Captain Naper's. The captain was kind, but when the preacher proposed prayer Mr. Naper remarked that he had no objection to others praying as much as they liked, but he had never had prayer in his house and did not now wish to swerve from his usual course. He had his opinions about the matter and allowed others to have theirs· Brother Beggs was content to say his own prayers in silence by his bedside. The next day, which was Sunday, Mr. Beggs preached in a private house to twenty hearers. The preaching place was half a mile to the north-west of Naperville. This is supposed to be the first sermon in that neighborhood.

At the close of the year, at the conference which met at Union Grove, St. Clair County, in 1833, fifty-seven members were reported from this mission, and Brother Beggs was reappointed to the work.

This year the tide of speculation rose higher than ever; it seemed as it most of the people "were bent on making their fortunes if they lost their souls." Yet the preacher's labors were not altogether in vain. The last quarterly-meeting of the year was held in connection with a camp-meeting near Walker's Mill, one and a half miles from where Plainfield now stands. It was a time of refreshing to believers, and many sinners were converted to God.

This was the first year John Sinclair was on the Chicago District. Mr. Beggs accompanied him to his quarterly-meeting at Galena, and on their return they held a very fine camp-meeting near Princeton.

Another camp-meeting was held at Hickory Creek, where there "was a glorious time." The year was a prosperous one, and as a token of this one hundred and seventeen members, twelve preaching places, and two Sunday-schools were reported in 1834. Brother Beggs had received $51.50 as quarterage. Be it known that this was the receipts on a claim of $200.00 "*quarterage*," and did not include table expenses, which were not reported to conference.

At the conference held at Mt. Carmel in October, 1834, DAVID BLACKWELL was appointed to Des Plaines Mission. This brother, the son of a minister, and the brother of one or two other ministers, one of whom, H. C. Blackwell, died in 1859, being a member of Rock River Conference, was born in Madison County, Kentucky, in April, 1805, and was accordingly about thirty years of age at the time of his appointment to Des Plaines. He came to Southern Illinois in 1829, and was converted and joined the Methodist Episcopal Church in 1830, in the bounds of the Kaskaskia Circuit. He was licensed to exhort in 1833, and traveled a circuit a portion of the same year. Traveling in the employ of the elder until the conference of 1834 he was admitted to the Illinois Conference and sent, as we have seen, to Des Plaines. The next year he was reappointed, but on account of sickness did not attend to his work. In 1836 he professed the blessing of perfect love, and after the old sort enjoyed this fullness until death. While at Alton in 1838 many souls were converted. In 1839, while on the Lacon Circuit, he married Lucinda Watkins. In 1844 he was appointed to Mt. Vernon, and while on that charge preached his last sermon, August 5, 1845. From this time until July 7, 1848, he lingered along nearing the grave; at the date just given he ceased to suffer and to live on earth. His end was like that of all the faithful. "I'm going this time," he said to his mother-in-law; and clapping his hands, exclaimed, "I am going to Jesus." "Precious Jesus!" were the last words he uttered, and with the name of his Savior on his lips he took his departure from all on earth to enter the pearly gates left ajar for all such to enter.

He was a preacher of more than ordinary talent and usefulness, though a man of much severe affliction. "He was a fine young man," says one of his compeers, "and much loved."

At the time David Blackwell was appointed to Des Plaines Mission it embraced all the territory east of Fox River, from Plainfield to Naperville, and south to Reed's Grove, and all the settlements east of this line. He organized the first class in Joliet. At the last quarterly-meeting of the year held at Mr. Zarley's, on Spring Creek, September 5, 1835, a committee was appointed to secure a lot in "the town of Juliet," which town was laid out a year before. At the conference of 1835 one hundred and sixty members were reported from the Des Plaines work.

In 1833 the Des Plaines Mission was divided, and that portion of the country lying along Fox River, north of Ottawa, was called Ottawa Mission, and WILLIAM ROYAL appointed to the work. This brother was born in 1796, February 24th, near Winchester, Virginia, and moved to Ohio with his father's family when a boy. In June, 1827, he came to Illinois and settled seven miles from Springfield, where he plied his trade of potter. In 1830 he was employed with A. E. Phelps on Salt Creek Circuit. In 1831 he was admitted to the Illinois Conference, and appointed to Fort Clark (Peoria) Mission. This work extended to Ottawa on the Illinois River, and required hard travel and hard labor. He received during the year the extravagant amount of eighteen and three-fourths cents in cash; he received other support, but it came in provisions. In 1832 he was on Bloomington Circuit; in 1833 on Ottawa, and in 1835 on Fox River Mission. During the year 1836 he explored the country between Fox and Rock Rivers, and went over the trackless prairies and bridgeless streams establishing appointments and organizing classes at places that have since become Marengo, Rockford, Belvidere, and other towns. His last appointment in this country was Newark Circuit, to which he was appointed in 1848. In 1849 he took a superannuated relation, and in 1853 went across the plains to Oregon with his son Fletcher. In Oregon he did effective work, being engaged for some time as a kind of sailors' missionary at Portland, Oregon. He died some years ago.

The appointments on Ottawa Mission extended from Dayton, six miles above Ottawa, to Sandy Creek, in Putnam County, where William Royal's family lived, and to Princeton, on the west. He had many a long Winter ride to reach his northern appointments. One hundred and sixty-eight members were reported at the end of the year; but most of the societies were south of the Rock River Conference bounds.

Brother Royal was returned to the work in 1834, which remained about the same as the year before. Toward the close of the year a glorious camp-meeting was held at Sulphur Springs, on Fox River, above Ottawa, attended with great power. Among the most surprising things, for that day especially, was the taking up of a hat collection amounting to one hundred and sixty-eight dollars. A local preacher by the name of Gunn threw in one hundred dollars of this in the shape of two fifty-dollar bills. The preacher lived through the infliction! A neat frame church was erected at Ottawa about the year 1847.

A new circuit appeared in 1834, Bureau by name, formed from the northern portion of what, two years before, had been the Peoria Mission. The main appointments were on Bureau River, in the vicinity of what afterwards became Princeton. S. R. Beggs was appointed to the work.

At the conference of 1832 Zadoc Hall was given the task of going up the west side of the Illinois River, above Peoria, to explore the country and his circuit, called Peoria Mission. He set out establishing appointments and organizing classes. The appointments in the bounds of the present Rock River Conference, and those that made the Bureau Circuit in 1834, were at Mr. Smith's, north of Princeton, on Bureau River, where the people were principally Presbyterians, so that there was no class; at Troy Grove, at Brother Johnson's, on the east side of the Grove, where there was a class, the members being John Johnson, leader and steward, and his wife, Hiram Barnhart, and Sister Wickson; at John Long's, on the bank of the Little Vermilion, below the bluff, near La Salle, where there was a class, whose members were John Long, Eleanor Long, Margaret Long, and Sister Hays; at Miller's, six miles below Peru, where Brother Miller and wife and some of their children, Brother and Sister Scott and their children, were members; at John Hall's, on Little Bureau, where there were fifteen members, with John Hall as leader. John Hall's wife and daughter, Edward Hall, a local elder, and wife were among the other members. At Abraham Jones's, two miles west of Princeton, the members were James Hays, Betsy Hays, Abraham Jones, Polly Jones, Eliza Epperson, Burton and Susannah Jones, Robert Clark and wife, and Sister Smith. This class was afterwards removed to Princeton, and is the beginning of that pleasant charge. The preacher's work in 1833, when in the northern part of this circuit, was somewhat like this: On Thursday, travel twenty-five miles to Troy Grove, preach, and lead class; Friday, go to John Long's, preach, and lead class; Saturday, Brother Miller's; Sunday at eleven, preach at Brother Hall's; in the afternoon, preach at Jones's; on Monday, return home by way of Hennepin and Magnolia, making in all three hundred miles' ride around the mission. During the year Brother Hall traveled about six thousand miles, and reported seventy-two members at conference. His belief is that he preached the first sermons at Abraham Jones's, Troy Grove, John Long's, and Miller's, and formed the first class at all the appointments named in the above list. Princeton was laid out in the Winter of 1833, so we observe that a class was formed about a year before the town was begun.

The Edward Hall mentioned above was grandfather of Libbie and Rachel Hall, the two young women taken prisoners by the Indians at Indian

Creek, in 1832. He was one of the best of local preachers, plain, pointed, and a good member. He was a soldier of the Revolution, and fought in several battles in the army of the South, and, although in the service nearly the whole of the seven years of the war, he never saw General Washington. He was with General Marion principally, fighting tories. He was once taken prisoner by the English; but one night, while marching and riding his own horse, when it was very dark, he reined his horse so that he would march out of line, and halted. The horse stood perfectly quiet until the whole company passed by; then taking the back track, he soon arrived at home, and in a short time joined his comrades in the army. He remained thereafter in the ranks until the close of the war.

In 1833 the northern part of Peoria Mission was attached to Ottawa Mission, on which charge William Royal was preacher. He had been Abraham Jones's preacher further south, and in seeking his way around his new charge in 1833, Brother Royal became belated one night, and found his way to Jones's by the crowing of the fowls. Mr. Jones's log house was unfinished—roof of slabs, puncheon floor; windows and doors there were none. Brother Royal pulled aside the quilt which served as a door, and seeing who was within, exclaimed, "Well, I guess I am at home at last!" He found a ready welcome.

In 1834 the country around Princeton was made to constitute Bureau Mission, S. R. Beggs, preacher. The appointments were at Boston settlement (near

Earl); Pawpaw Grove, at the house of Benjamin Harris; Mulugin Grove; three appointments from the head timbers of Bureau Creek to Abraham Jones's; West Bureau; Indiantown (Tiskilwa); John Hall's; Brother Scott's; John Long's, near La Salle; Judge Strawn's, five miles below Ottawa; and Troy Grove. There was a good work during the year. Mr. Beggs held, as was his custom, a number of two-days' meetings, and "a most sweeping one" at Brother Scott's, at the winding up of the year's labors. One hundred members were returned in 1835, and a collection of seventy dollars for the mission cause reported.

CHAPTER VII.

GALENA FROM 1830 TO 1835.

LET us return to Galena, and resume the narrative from the point where we left it at the conference in 1830. At this conference Smith L. Robinson was appointed to the work, and in 1831 reappointed. During these years the Methodist meetings were usually held in an upper story of Mr. Waddle's house, situated on Main Street, having an entrance from Bench Street. Be it known to all who have never seen Galena, that most romantically situated town in Illinois, that the streets lie one above another like terraces, so that in entering a door on Bench Street, you will find yourself in the third story of a building fronting on Main Street. This house of Mr. Waddle's stood not far from the present Methodist church. They also frequently worshiped in Mr. Kent's Presbyterian church, when Mr. Kent was not using it.

The Presbyterian Sunday-school in the Summer of 1830 numbered from sixty to ninety scholars, with a library of seventy-five volumes. Although Mr. Kent arrived in the Spring of 1829, a Presbyterian society was not organized until October 23, 1831. It consisted, at the time of organization, of six members. Some weeks before, the Methodist preacher had reported seventy-five members from Galena and the regions around.

The Sabbath after the organization of the Presbyterian Church the Lord's-supper was administered, Mr. Kent being assisted by Reeves Carmack, the Methodist local preacher, and S. L. Robinson, the preacher on Galena Mission. An historical notice of that Church says: "The Rev. Mr. Robinson adverted in his remarks very happily to the circumstance that it was the first sacrametal occasion ever enjoyed in this district of country for a distance of several hundred miles." The sacrament was administered at a quarterly-meeting in Chicago in January, 1832, the first known in the eastern part of the State; so this at Galena was probably really the first in the "upper country."

In 1831 Mr. Robinson reported seventy-five members; in 1832, but twenty-two. These two years at Galena were all he ever traveled in the Rock River Conference bounds. He was born in 1806 in Kentucky, a State that furnished us so many of our earliest and best ministers. The Methodist Church has drawn from thence some of her most eloquent and useful men. Mr. Robinson's parents were Presbyterians, who early immigrated to Southern Illinois. He experienced religion when nineteen years of age, and joining the Methodist Episcopal Church was within a year received into the traveling connection in the Illinois Conference, and appointed to Paoli, in Indiana. The next year (1827) he was appointed to Peoria; in 1828, to Kaskaskia; 1829, to Sangamon; 1830, to Galena;

1832, to Lebanon; 1833, agent of Lebanon Seminary; 1834, to Jacksonville. In 1835 he was transferred to the Indiana Conference and stationed at Terre Haute, where he labored with great acceptability and usefulness. He attended conference at Indianapolis in 1836, when he was placed in a superannuated relation. A few days after the session he died, in hope of admittance, through the Savior, within the gates of the heavenly city, and was buried by the side of John Strange. He could not speak during his dying hours, but gave signs that all was well.

John T. Mitchell first appeared in the bounds of the conference in 1832 when he was stationed in Galena. He had been a member of conference a year, and was but twenty-two years of age. Let not the old men complain if the young men do enter our fields. The history of the Church has ever shown that her most hardy pioneers have been the young men. John T. Mitchell was presiding elder at thirty. He found at Galena in 1832 about one hundred and sixty buildings and a population of one thousand, the place being in advance of Chicago by several years. The appointments of the circuit, for it was such, were at Blue Mound; Plattville, where Mr. Mitchell's father settled previous to 1840; Mineral Point; Galena, and Dodgeville. The preacher resided in Galena.

In the Summer of 1833 a lot was purchased, and the foundations laid for a Methodist church. The lot was the same occupied by the old Methodist church of 1854. It was bought from John Atchison. The original "quitclaim" deed was in Galena in 1861. It contained the names of the first board of trustees, which were Leonard Ross, William A. Jordan, George W. Campbell, and John Oliver. The work of building commenced, and aided by citizens of all classes a plain frame church twenty-six by forty feet was erected. It was surmounted by a neat cupola, in which a bell was soon placed, three hundred pounds in weight. No basement, no curtains, no carpets, seats movable, in all things it was a plain house. The new church was dedicated at a quarterly-meeting by John Sinclair, presiding elder of the Chicago District, and as he came on the district in the Fall of 1833 the dedication was probably late in that year. Having a church, a Sunday-school was organized by Brother Mitchell, and William A. Jordan appointed superintendent.

It will be seen by reference to former pages that the Methodist church in Chicago was not built until a year after, and this was accordingly the first regular church in the conference bounds. Mr. Mitchell on leaving Galena in 1834 for Chicago left one of the only two Methodist churches in our bounds and went to the other. These two churches, standing at the antipodes of the country, were nearly of a size and make. The last relics of the Chicago church disappeared from Dearborn Street in the Summer of 1864; the Galena church was burned down in 1838.

During this year Brother Mitchell's nearest neighbor east was the preacher at Chicago, and at the north John Clark at Green Bay, and on the south far below Rock Island. From his large circuit the pastor reported in 1833 forty-eight members.

In 1833 the mission was called Galena and "De Buke," with Barton Randle and J. T. Mitchell preachers. Mr. Mitchell resided at Galena, and had the charge principally of that portion of the work. The mission thus united reported one hundred and twenty-eight members at conference. In May, 1834, Barton Randle organized a class at Dubuque.

In 1834 the Galena District was constituted, and Hooper Crews appointed to Galena, and also presiding elder of the district.

In September, 1834, during the session of the Kentucky Conference, Mr. Crews, then a young man about twenty-eight years old, came up from Kentucky to Illinois on a visit to some friends. While in the neighborhood of Mt. Carmel, the Illinois Conference met there and Brother Crews attended the sessions. Bishop Roberts presided, and manifested much earnestness in his persuasions to induce Brother Crews to go to Galena. He was then a single man, and had just been appointed to Cynthiana Station, Kentucky. Bishop Roberts agreed to take the responsibility, remarking that, "episcopacy is equal to episcopacy the world over." After a night of reflection Brother Crews consented to go. He set out at once, and as was the universal custom in those days, traveled on horseback. He passed through Lawrenceville, Shelbyville, Springfield, Lewiston, Canton, Knoxville, and Rock Island, on to Galena, a lonely route in that day. He had charge of four circuits besides Galena, which he served as pastor. Iowa Mission was in Wisconsin, and took its name from Iowa County. It included all the mines then worked in Wisconsin Territory. Lorenzo Bevans was in charge. The Dubuque Mission included all the mines west of the Mississippi River. Rock Island embraced all the settlements around old Fort Armstrong on both sides of the river.

Brother Crews reached this world of work in the month of October, and arrived in Galena a new pastor of a new Church. In old files of the *Galena Advertiser*, at the time Mr. Crews appeared, we have descriptions of Galena. "The houses are of wood, save two, and are built principally on two streets, called Lower and Bench Streets. There are about fifteen stores and about the same number of groceries (or groggeries), and all appear to do well. Three clergymen reside here, Presbyterian, Methodist, and Episcopal—industrious and pious men." Another article gives an account of a Sunday-school celebration on the 4th of July, 1835. The schools met at the Presbyterian Church, where prayer was offered by Rev. Mr. Kent, the Declaration read by Dr. H. Newhall, and an oration delivered by the Rev. Mr. Tullige, the Episcopal minister.

The *Advertiser* for August, 1835, says: "There are in Galena twenty places where ardent spirits are sold—retailed by the glass every day in the week, Sabbaths not excepted. One-half of our merchants transact more or less business on the Sabbath. There are more gambling houses than places of worship, and twenty or thirty professed gamblers residing in the city." This is a sad picture, but Chicago was not behind in this sort of sad notoriety. The number of inhabitants remained at one thousand, and as new mines were being opened in new parts the settlers were shifting and transient.

On arriving at Galena in October, 1834 Brother Crews found Aratus Kent on the ground with a small congregation. The two preachers made arrangements whereby they would not both be absent from town on the same Sabbath. Galena was at this time the second town in size in the State, Alton being the first.

In a short time there came a company of young men, who organized a Thespian Society, which was really a theater. In those days there were very few women in town, but many young men. These theatrical performances had a very bad effect, and Mr. Crews determined to attack them. The next Sabbath he opened his batteries, and a struggle followed. Monday morning he went to the post-office and met Dr. Graw. He immediately said: "Mr. Crews, I had made up my mind to cane you, and if I had met you yesterday I should have done it."

Mr. Crews replied: "I doubt it very much."

Dr. Graw looked very much surprised, and said: "You do n't mean to intimate that you would not have submitted?"

"You will never cane me unless I fail to cane you," Crews replied.

"You have more pluck than I thought you had," Dr. Graw rejoined.

"I have preached nothing but truth," said Crews. "Convince me that I am wrong and I will take it all back. You know that I have preached the truth."

"Yes," said Graw, "'t is true; go ahead, and I will help you all I can."

Jordan, a young man, a clerk who was the main steward in the Church, had made arrangements for the support of the preacher to the effect that if the Missionary Society would give them a hundred dollars they would try to raise enough to pay the preacher's board. Many not connected with the Church had subscribed who gave notice that they would not pay unless Mr. Crews would cease opposing the Thespian Society. Mr. Crews told Jordan to inform them that he would refund what money any of this class had paid if they desired, but that he was bound to remain there. He was then thrown upon his own resources. He rented a room and moved his things into it. The next Sabbath he again made remarks upon the theatrical performances. After service, when sitting in the sitting-room at his boarding place, a lady passed through the room and said: "I suppose you think you have been smart to-day?" "I do n't know that I have any reason to congratulate myself," Crews replied. "Well," said the lady, "you may say what you will against the theater, for myself I shall go there whenever I please." "I would just as soon you would go to hell as any body I know," said Crews. In a short time he went to get a drink and found her crying. He said he did not wish to wound her feelings. Perhaps he had spoken harshly, and advised her to pursue a different course. She made no reply, but in less than four weeks she united with Mr. Kent's Church.

Brother Crews was soon obliged to sell his favorite horse "Luby" to pay expenses. In the course of the Winter he set out to attend a quarterly-meeting at Vinegar Hill, about ten miles from Galena. Soon after he set out it commenced snowing very hard. He concluded that the safest way would be to go to the Mississippi. He steered his course by going from one tree to another. Being on foot he became damp with perspiration. The wind shifted to the north-west, and blew full in his face. Being weary and hungry he soon began to grow sleepy, and fell and rose repeatedly. From what he had heard of freezing he concluded that he was freezing to death. He thought of his mother, and what a sad thing it would be to perish in the snow and leave his body for the wolves. While in the presence of this peril he would go to sleep and fall, and then remembering what danger threatened him he would arouse himself and go on. He finally near sundown reached the house he was seeking, and sat down speechless and senseless. Mr. Simmons and wife set to work with tub and water and brought him out of the arms of death. It was four weeks ere he could leave the place, and then he could not wear his boots. His kind host took him in a sleigh to Galena. It was now March. When navigation opened the old theater was turned into a warehouse, and this trouble for a time ended.

But the ills of the severe shock Mr. Crews received on that trip to Vinegar Hill were not yet removed. About two weeks after his return one night he awoke very sick and began to vomit. He arose to strike a light, but fell to the floor, where he lay all night. In the morning he hoped no one would come in, for he felt as though he would rather do any thing than receive favors from the men about him. The day passed away and nobody came. The next day a young man came in on an errand. Crews begged him not to inform the people of his sickness, but the young man told Mr. Crews where he was wrong, and sent for Dr. Newhall. When the doctor left several friends came in and brought pillows, tea, and all that he could desire. The people seemed to vie with each other in caring for him.

Dr. Nelson soon after came into the town and preached against infidelity, and seventy souls were converted and added to the Church.

Brother Crews says: "I sometimes walked to my appointments, at other times kind friends would lend me a horse. And when the river was open in the Spring and Summer I could go to Rock Island on the steamboat, at least when I was able to pay for a berth. I several times walked twenty miles to Plattville, to Mineral Point, forty miles, to Hamilton Grove, and once to Rock Island. I generally walked to Dubuque to hold my quarterly-meetings there." Hooper Crews went south of our limits in 1835 and did not return again until 1840, when he was stationed in Chicago.

The districts for the five years we have gone over were changeable. The half decade begins in 1830, with two missions—Chicago and Galena—both in the Sangamon District, Peter Cartwright, presiding elder. In 1831 we have, "Mission District, Jesse Walker, superintendent." All the appointments within our bounds, and two out, were in this district, which extended from Chicago to Rock Island and Peoria. In 1832 there is for the first time a *Chicago District*, J. Walker still superintendent. It extended from Chicago to Pekin on the Illinois River, below Peoria, and embraced Chicago, Des Plaines, Peoria, and Pekin Missions. Galena this year was in Quincy District. The Chicago District in 1833 received John Sinclair as presiding elder, and remained the same as the year before, only Galena was included, the district embracing all the territory of the Rock River Conference, with Peoria and Pekin Missions besides. In 1834 there was no change, with the exception of the fact that Galena Mission District appeared. The whole membership in the bounds of the Rock River Conference in 1835 was five hundred.

CHAPTER VIII.

PROGRESS OF THE WORK FROM 1835 *TO* 1840.

THE work we have undertaken is now increasing in magnitude on our hands. By the following appointments the reader can trace the whole field for five years—years of exploration and formation, years of toil and anxiety. Those in italics are new.

1835.—Galena District, *Alfred Brunson*, superintendent and missionary to Indians on Upper Mississippi; Galena, *Wellington Weigley*. . . .

Chicago District, *Wilder B. Mack;* . . . Bureau Mission, S. R. Beggs; Ottawa Mission, *S. F. Whitney;* Des Plaines, D. Blackwell, *Elihu Springer;* Chicago Station, J. T. Mitchell; *Fox River Mission,* William Royal.

1836.—Chicago District, *John Clark, P. E.* Chicago, *Otis F. Curtis;* . . . *Sycamore, Stephen Arnold;* Des Plaines, William Royal; *Juliet,* S. R. Beggs.

Galena District, A. Brunson, P. E. . . . Galena, W. Weigley. . . .

Rock Island District, *Henry Summers; Pickatolica, T. W. Pope; Apple River, M. Shunk;* Buffalo Grove, *James McKean.*

Peoria District, John Sinclair, P. E. . . . Ottawa Mission, *Rufus Lummery.*

1837.—Chicago District, J. Clark, P. E. Des Plaines, *D. Coulson, Amos Wiley;* Chicago, *Peter R. Borein; Dupage, Washington Wilcox, R. W. Clark;* Sycamore, Stephen Arnold, *William Gaddis; Somanoc, L. S. Walker;* Juliet, *Wm. S. Crissey; Forked Creek,* S. R. Beggs; *Thornton, Milton Bourne;* Ottawa, *S. P. Keyes,* supply.

Galena District, *Bartholomew Weed, P. E.* Galena, *William W. Mitchell;* . . . Apple River, *Colon D. James;* Picatolica, J. McKean.

Rock Island District, H. Summers, P. E. Buffalo Grove, *Robert Delap.* . . .

Peoria District, J. Sinclair, P. E. Princeton, *Zadoc Hall.*

1838.—Chicago District, J. Clark, P. E. Chicago, P. R. Borein; *Elgin, H. W. Fink, J. M. Snow;* Dupage, W. Wilcox, William Gaddis; *Rockford,* L. S. Walker, *Nathan Jewett;* Somanoc, E. Springer; Ottawa, J. Sinclair, Leven Moreland; *Wilmington,* Milton Bourne; Juliet, W. S. Crissey, *Asbury Chenowith; Crete,* Jesse Halsted.

Galena District, B. Weed, P. E. Galena, W. W. Mitchell; . . . Apple River, *J. L. Bennett; Freeport,* J. McKean, *John Gilham.* . . .

Rock Island District, H. Summers, P. E. Buffalo Grove, *Isaac Pool, Riley E. Hills.* . . .

Peoria District. . . . Princeton, R. Lummery, *George Smith.*

1839.—Galena District, B. Weed, P. E. Galena, W. Wilcox; Apple River, J. L. Bennett; Freeport, *Samuel Pillsbury;* Buffalo Grove, *G. G. Worthington; Dixon, Luke Hitchcock,* supply. . . .

Chicago District, J. Clark, P. E. Chicago, S. H. Stocking; Elgin, *John Nason,* J. M. Snow; *Crystal Lake,* L. S. Walker, *Ora A. Walker;* Roscoe, M. Bourne; Rockford, N. Jewett; Sycamore, *Josiah W. Whipple, L. F. Molthrop,* supply; *Bristol, Austin F. Rogers;* Dupage, *William Kimball,* William Gaddis.

Ottawa District, J. Sinclair, P. E. Ottawa, supplies; *Milford,* E. Springer; Wilmington, *William Vallette;* Crete, supplied; Juliet, W. Weigley; *Indian Creek, Wesley Batchellor;* Princeton, R. Lummery.

It will be seen that, in the five years embraced in the period which we now undertake to review, twenty new circuits were constituted. Some of them, however, were mere substitutes for old charges, so that there were only twenty separate appointments in 1839.

Galena received in 1835 WELLINGTON WEIGLEY. This brother joined the Pittsburg Conference in 1834, and was appointed to Warren. With W. B. Mack and others, he was transferred to the Illinois Conference in 1835. He continued to fill appointments in the bounds of the Rock River Conference until 1842, when, on account of some alleged dishonesty in business transactions, he was, by a small majority, expelled the conference. At the organization of the Rock River Conference in 1840 Weigley was one of its most prominent and promising young men, and a very eloquent and popular preacher. He has been engaged in the practice of law ever since 1842, residing first at Elizabeth and then at Galena. He returned to the Church in Galena, under the labors of J. H. Vincent in 1861. He published a book at Joliet, about the size of a twenty-five-cent Sunday-school book, in 1840. It was a compendium of Scripture proofs, and is probably the first work of any kind published by a member of the Rock River Conference, the second and third being two small publications written by the present writer, and published in 1855 and 1857—a small Sunday-school book and a work on Benevolence.

In the Galena *Advertiser* of October 31, 1835, the following announcement appears: "The first quarterly-meeting for the Galena Station will be held in the Methodist chapel next Saturday and Sunday, 7th and 8th of November. Rev. A. Brunson, superintendent of the district and missionary to the Indians on the Upper Mississippi, will be present on the occasion."

The year closed without any thing occurring of special interest. Forty members were reported to conference, and W. Weigley returned to the charge. The second year closed up with only twenty-five members. The fluctuation was owing, in part to the fact that the inhabitants, mostly miners, were unsettled.

At the conference of 1837, which met at Jacksonville, WILLIAM W. MITCHELL was appointed to the charge. He was a cousin of John T. Mitchell, and had been received into the conference in 1834. Previous to going to Galena he had been appointed to Lebanon, Mt. Vernon, and Alton, three of the most important points in Southern Illinois. He was quite a young man. During his first year at Galena there was a revival in the Church, commencing in the later months of 1837 and continuing until some time in January, when it was abruptly interfered with by a most calamitous occurrence. At twelve o'clock, one bitter cold night in January, 1838, the city was aroused by the cry of fire, and the little band of Methodists hurried out to the scene of conflagration to see their little church reduced to ashes. It had cost many a struggle to erect and pay for it, but for five years they had worshiped within its humble, yet comfortable and sacred walls. There they had joined in many a triumphant song over rejoicing converts. At its altars they had many a time bowed to receive the emblems of the broken body of Jesus. Some of them there had been consecrated to God in baptism, and from its altars others had borne away their dead after engaging in sad funeral rites. But now they were without a place of worship. On the following Sabbath Brother Mitchell preached to his little flock in the *Chamber of Commerce,* an upper room on Main Street. What other text could he choose but that beautiful and fitting one found in Isaiah lxiv, 11?—"Our holy and beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things were laid waste." A person present says the preacher had scarcely announced his text when he burst into tears and could scarcely go on with his sermon.

Somewhat strengthened by the addition of twenty or thirty members converted during the revival, the little homeless band at once resolved to rebuild. The Sunday-school was suspended for a time, but the meetings were kept up at the *Chamber of Commerce* rooms, and at a private house on Franklin Street. One quarterly-meeting is announced in the *Advertiser* to be held in the basement of the court-house. The new church was of brick. The citizens were liberal with contributions and service to aid in rebuilding. The stones for the foundation were quarried from the hill in the rear of the church, and many of the brick were brought with teams from Plattville, twenty miles away. The basement was soon opened for service, and the usual meetings were resumed. Eighty members were reported at the close of the year, ten of whom were colored people.

W. W. Mitchell was reappointed to the charge in 1838, but the burden of debt and the weakness of the little society discouraged him, and after laboring a small portion of the year he left the place, and the society for a time was without a preacher. W. Weigley returned from Milwaukee, whither he had been sent at the conference, and supplied the pulpit. He spent some six weeks in soliciting aid for the church. The services continued to be held in the basement of the new building.

In July of 1839 the population of Galena was about four thousand. But thirty-eight members were reported at the close of the year.

In 1839 W. Wilcox was sent to Galena. The basement was still used, except in that portion of the year when the weather was warm, when meetings were held in the unfinished upper room. In July, 1840, a camp-meeting was held about eight miles from Galena, at which much good was done. The preacher lived in a back room of the basement. He superintended the Sunday-school most of the year, and confined his labors chiefly to Galena. The Sunday-school met at eight and a half in the morning, and preaching was held at ten and a half; class after preaching, and at two o'clock P. M.; preaching again in the evening. During the year a protracted meeting, continuing six weeks, was held; about forty united with the Church, so that seventy-three members were reported at conference. The Church was four thousand dollars in debt when Brother Wilcox went there, with only thirty-two members to bear the burdens. The official board at this time were James Johnson, J. Whitham, J. McKinley, and Dudley Simmons.

We left John T. Mitchell at his labors in Chicago in the Fall of 1835; he was continued the second year and returned to the station, which this year, by request of the Church, was stricken from the list of missions, to find matters in a pleasant condition. The city contained in November, 1835, a population of three thousand two hundred and sixty-five, but there was a powerful tide setting against success; this was the tide of speculation. No one who was not in the country at the time can conceive the force of this influence, which pervaded all ranks. Riches seemed within the reach of every one, and the poor of to-day were the rich of to-morrow. Town lots brought a higher price than in 1844, when lots were purchased on the corner of Madison and Halsted Streets for fifty dollars. The spirit of money getting became the ruling spirit. In the fever and whirl of excitement men were borne along the wave by the pervading mania towards the gulf of death. But the crash of 1837 came on, and in some measure brought men to their senses. Many became active Christians and remained faithful to the end who were in danger of being made slaves to avarice. The members of the Church were carried into the whirling current, and religion languished.

At the sale of "canal lots" in June, 1836, a month before the work on the canal was commenced, under an arrangement with Robinson Tripp, the lot one hundred and twenty by one hundred and thirty feet in size, was purchased at the corner of Clark and Washington Streets, on which the *Methodist Church Block* stands. The sum of one thousand one hundred dollars was paid down at the time, but was not the whole cost. The embarrassments which followed the crash of 1837 put an end to all hopes of building a church.

But a parsonage was erected at a cost of two thousand five hundred dollars. This building, which stood south of the Clark Street churches, was occupied as a parsonage until 1858, when it was removed to make room for the "Block." All these measures were accomplished chiefly through the zeal and efficiency of John T. Mitchell, who gave to the Church a thorough organization, and laid firmly the foundations of the society. The year began with seventy members and closed with eighty-eight.

At the conference of 1836 Otis F. Curtis succeeded Mr. Mitchell. He was a quiet, aimable, and deeply pious man, who had joined the New Hampshire Conference from the Congregational Church, won by the doctrine of entire sanctification, but wanting in that controlling energy demanded by the times. In a year or two he withdrew, and returned to the Congregationalists, and in 1868 was pastor of the Congregational Church at Dover, Illinois.

In the failure in business matters which occurred this Winter few of the members escaped. There were some who so grieved at the loss of their property they fell into despondency and forgot their God. The integrity of others was not proof against the sore trials, and many fell. The presiding elder of the district, W. B. Mack, in the Summer of 1836, fell into sin, and the scandalous conduct of some of the members of the Church completely discouraged the remaining few. It seemed at one time as though the Church would be scattered in confusion. "There has never been a time," says Grant Goodrich, one of Clark Street's most noble men, "in the history of Methodism in Chicago when false brethren and wicked men seemed so near the accomplishment of our destruction as at this period. We felt we were the scoff and scorn of the wicked and the reproach of the good." But among the wavering there were the true and faithful. O, how strong were the bonds of Christian love that drew the faithful of the little band together! "The unity of heart, the oneness of purpose in which they lived, with which they prayed, was as the salt to save the Church." Notwithstanding their trials ninety members were reported at the close of the year.

We now arrive at an epoch in the history of the Church that has been shining with gilt from that day till now. In 1837, in answer to the fervent prayers of the Church for a Joshua to lead them out of the wilderness, God sent them—this is Grant Goodrich's account of it—PETEP RUBLE BOREIN, whose name in old Clark Street Church is as ointment poured forth until this day.

Peter Borein was the son of Greenbury and Mary (Ruble) Borein, or Boring, as the parents spelled their name, and was born among the mountains of East Tennessee, on Sinking Creek, in Washington County, November 17, 1809. His father was a poor farmer, illiterate and wicked, of English descent; his mother was of German origin.

The occasion of his conversion is rather interesting. In the year 1828 there lived in Tennessee a man named Harris. The Methodists had penetrated into that region, and had begun to fill the land with their fame. Several camp-meetings were held, and wild rumors were afloat that the Methodists threw a "spell" over the worst of men, and the preachers held them until they "got religion." Out of curiosity Mr. Harris went to witness the wonderful works. The mighty "spell" of the Spirit was thrown over his heart, and he was glad to take his place among the seekers. He was soundly converted. The keen-eyed circuit preacher saw in the new convert a leader for the people, and before the camp-meeting was over he was pressed to take charge of a class. He accepted the work, and took charge of a little band nine miles from his home.

One Sabbath afternoon, as he was riding home from his class-meeting, he saw a group of youngsters standing by a little store at the corners. Two of Mr. Harris's nephews were in the crowd. After passing, his soul became so burdened for the boys, he turned back to exhort them. He agreed if they would promise to attend the next camp-meeting that he would furnish a conveyance, and see that they were provided for during the meeting.

His two nephews and eleven others promised to go, and when the meeting occurred the thirteen attended according to promise, and were all converted. One of these nephews was Peter Borein. The camp-meeting occurred in August, 1828, on Brush Creek. When the boys went home they were subjected to severe persecution. William McBride received a severe flogging. Young Peter was summoned into the presence of his father and informed that he must either give up his Church or his home. "And," said the father, "I will give you until to-morrow to decide." "You need not wait until to-morrow," said Peter, "I can tell you what I will do to-night; I will leave my home." And picking up a little bundle containing all his earthly possessions, he left his father's house, and went to reside with his uncle Harris. He became a great worker in the mountain Church. For years after there were many who remembered his first prayer. It ran thus: "Lord, have mercy on my soul; been to camp-meeting, got religion, been happy ever since; Lord, have mercy on Billy McBride's daddy. Amen."

Eighteen months after Peter Borein's conversion Mr. Harris moved his family into Southern Illinois, taking Peter with him. He settled near Jacksonville, in Morgan County. Young Peter commenced laboring in a brick-yard, which employ he continued after he entered college, to gain means to pay his way. Encouraged and assisted by friends he entered *Illinois College*, at Jacksonville, in 1830, where he remained two years. While here, such was his piety and the indications of genius he exhibited, and the rapidity with which he advanced in his studies, he won the esteem and attention of his teachers and fellow students. He acquired a habit of study which never left him. The Fall before his death he commenced the study of Hebrew, and in six weeks he could read very well with the aid of a lexicon.

On leaving school he was immediately licensed to preach, and was received into the Illinois Conference in 1832, and was appointed the first year to Canton Circuit, with Peter Cartwright as his presiding elder. In 1833 he went to Rushville. In 1834 he was sent to Henderson Mission; in 1835 to Quincy, to which place he returned in 1836. In December of this year he married Miss Lucinda Burns. At Quincy he was eminently useful, and distinguished himself as an able and eloquent minister of the Gospel. But becoming mingled with anti-slavery movements in his last year he became with some very unpopular.

At the conference at Rushville, in 1836, Brother Borein made a memorable missionary speech. So great was the enthusiasm created the preachers emptied their pockets so completely with contributions many of them had to borrow money to return home. In his conference class his classmate, Zadoc Hall, says: "He always stood number one." His oratory was often of the word painting style. At one time he was picturing the wavering soul. Long he held the soul swaying between the Church and the world. Every inducement in heaven, on earth, and in hell was used to induce the wavering one to cleave to Christ. The recording angel stood in heaven with deep suspense, weeping—if e'er angels weep—over the sad duty he must erelong perform. At last the soul became fully immersed in the world. He was given up of heaven, and the recording angel with one sweep of the pen blotted his name from the book of life.

An eminent lawyer, who had once listened to Brother Borein, undertook in company to tell something of his power, when the tide of tender memories rushed upon him in such force the tears rolled down his cheeks, and his emotions choked his voice.

Three young bloods stood leaning against a tree at a camp-meeting, listening to Borein's preaching. One after another began wiping his eyes, when one of them turned to the others and said, "What the —— are you crying about?"

During the last Winter of his life more than three hundred were converted in Chicago, and so great was the respect for him, whenever he passed along the street clamor would cease, even in the drinking saloons. His name was on every tongue, and if an auctioneer were selling a handkerchief he would perhaps remark, "Come, you will want this if you go to hear Borein preach."

But his Master called him away ere he became an idol. He had finished his course, his crown was ready. "Who that heard the last sermon which he preached," inquires Grant Goodrich, "can ever forget it, whether he shall reign with him in heaven or wail with the lost?" It was of the vision of the dying Stephen, "Lord Jesus, receive my spirit," being the text. As he spoke of the beatific sight which burst upon the raptured vision of the dying martyr he seemed to catch a glimpse of the glories which Stephen saw. There seemed a supernatural radiance glowing upon his countenance and a prophetic fire burning upon his lips. "God," he said, "had not seen fit fully to reveal to us the locality or the form of heaven, but every one, he presumed, had some mental conception of it and its inhabitants. He believed in the next world, as in this, there were degrees in Christian attainment, and that in that better land some would occupy positions higher than others. Sometimes his imagination had conceived heaven as a vast amphitheater, with seats rising in one grand circle, tier above tier, up to the very throne itself, and from the lowest seats the white-robed ones strike the exultant song of redemption. It is caught up from rank to rank, growing louder and sweeter as it rises. In unison the angel choirs strike their lyres, and from every golden harp-string of saint and angel, of cherubim and seraphim, is poured the jubilant rapture of adoring song, and heaven becomes filled with an atmosphere of richest melody." "Who shall dare to say that God in that hour," asks Goodrich, "did not permit his soul to catch some dying strains of that heavenly music in which he was so soon to join?" "None knew him but to love him. He was a nearer impersonation of Christ than I ever expect to see again on earth," says Grant Goodrich. "In his words and looks there was a holy charm, a something that awed and yet captivated you. As an effective preacher I have never heard his equal. I have heard men of more varied learning, of more brilliancy and depth of thought, and more polished diction, but none of that moving, winning power, that seized the heart, and wrought conviction, and made his hearers willing captives. There was a persuasive earnestness, a yearning tenderness, that made his hearers feel that his heart would break under the awful sense of their danger, if they refused to come to Christ. There was a silvery music in his voice, a melting cadence in his tones, . . . that fathomed the deepest well-springs of the heart and turned the fountains of its affections toward a crucified Savior." He had great intellectual powers, blended with beauty of feature and of expression. His eyes were large, blue, lustrous.

Some of Chicago's most permanent and faithful members were converted at Peter Borein's meetings in 1839. Among them were John B. Mitchell, J. K. Bottsford, and Mrs. Garrett. In some sense the illiterate boy of East Tennessee was the founder of Garrett Biblical Institute. John Dempster, converted at a camp-meeting in 1812; Peter Borein, converted at a camp-meeting in East Tennessee, in 1828; Mrs. Garrett, converted under the preaching of Borein in 1839,—these are the influences that converged at Evanston in 1854. The conversion of a child may set influences at work that shall send ripples over the world, and swell to fuller tones the anthems of heaven.

We have given a notice of Borein's last sermon. The meeting began that evening at six o'clock, and such was the interest it lasted till late into the night. The preacher went home too happy to sleep. He went out to make a few calls the next day, and on returning complained of being unwell, and went into his chamber, never to go out to earthly labor again. His disease was typhoid fever, and with much suffering he lay for seventeen days. During the time there was sickness in his family, and one child passed into life ere its father. When asked if he had any dread of death, Brother Borein said: "O no: I feel that my preparation for that was made long ago." He died at Chicago, August 15, 1839, and after a funeral service in which all Churches united, and a sermon by Rev. I. T. Hinton, the Baptist preacher, his remains were buried in the cemetery north of Chicago. When he lay dying, messages went out every hour or so over the city concerning his state, and inquiries concerning him were on every lip. On the day of his funeral the church was draped in black, and the stores of the city were closed. He was but twenty-nine at his death.

Peter Borein went to his work in Chicago, in 1837, in the fullness of the Gospel, burdened with an anxious desire for success, and moved by the love of Christ for dying men. He gathered the flock around him, and poured forth words of comfort, "sweet and rapturous as the music of rippling waters to the thirsty traveler on the arid desert. He breathed into them something of his own mighty faith and burning zeal, and, at the feet of the Redeemer, with them cried for help, until sunlight chased away the darkness, and salvation was poured upon the people."

During the Winter of 1838 quite a number were converted; but, compared with the following year, the work was limited. The preacher reported eighty-two members at the conference and returned to the charge. Owing to the poverty of the Church a missionary appropriation was again made, to aid in supporting the pastor. During the Summer of 1838 the little church on the North Side was moved across the river on scows, and set on the lot famous as old "Clark Street," and enlarged to double its size. In December a revival commenced, deep, widespread, and powerful. Night after night Peter Borein threw forth the arrows of divine truth, all flaming with love, and day after day he followed sinners to their homes and shops, even into the haunts of dissipation, urging them to be reconciled to God. The church was crowded all through to its utmost capacity, and every night the altar was thronged with penitent souls. Religion was the absorbing theme in private and in public places. The concerns of the soul swallowed up every other thought. There were more than three hundred conversions, which was about one-tenth of the whole population. The meetings continued from New-year's until April. Almost every revivalist has a peculiar way of dissecting souls, that brings the charge upon them of exposing people intentionally. Mr. Borein had this power more than most men. One case is in point. John B. Mitchell, who afterwards became an efficient member and a worthy class-leader, was often employed through the country to fiddle at dances. His wife was a member of the Methodist Church; but the husband refused to attend the meetings, and was called away to the country several times during the meetings, to play at dances. At length one evening he was induced through curiosity to go up to the church. Brother Borein hardly knew there was such a person, but, as Mitchell thought, he exposed him before the whole congregation. He went home enraged at his wife for telling the preacher about him. But there was no truth in the charge whatever. After a few nights Mr. Mitchell returned to the meeting, again to be dissected, the preacher telling the crowd all about him. He was angry, confused, puzzled, but under conviction. He still supposed his wife had been telling Mr. Borein all about him. The matter ended by Mr. Mitchell being happily converted.

Too much *acting* in the pulpit is a serious fault; but now and then, when the wave of religious feeling is in tune for something of the kind, a little of the dramatic is in place. Mr. Borein was a born dramatist; but he held this power in reasonable check. Frequently, however, when they had had a glorious time, he would introduce a favorite song to close up with. There was a negro, "Pete" by name, who, being tuned by divine love, could sing to charm a congregation. Borein could sing also. Standing in the altar, the preacher would sing in rich, melodious tones:

"What ship is this that 's passing by?
O glory, hallelujah!"

And Pete would respond in a voice still more melodious:

"Why, it 's the old ship Zion.
Hallelujah!"

Borein would take up the question:

"Is your ship well built, are her timbers all sound?
O glory, hallelujah!"

And Pete would answer:

"Why, she 's built of Gospel timber,
Hallelujah!"

And so on to the close of "Old Ship Zion."

Any one that has never listened to any thing of the kind can not imagine how such strains would melt into the very souls of the throng. The words are trivial, but the tune is one of the most melodious. We never heard Mr. Borein sing, but have been charmed by the rich voice of "Pete." He wandered away to the wicked world; but once again he had a religious spell upon him, and in 1845 we heard him, the last time probably he ever did such a thing, pour out a song rich with negro melody, in old Clark Street Church.

During the meeting, as we have seen elsewhere, Mr. Augustus Garrett and Eliza Garrett, his wife, were converted. Mr. Garrett did not continue faithful; but Mrs. Garrett was a pious, consistent member of Clark Street Church until her death in 1855. Her munificent gift is the foundation of the Garrett Biblical Institute. One man may accomplish an unimportant work; one soul may be converted of no more consequence than the conversion of any other soul of a thousand, and these things for which a laborer may take little credit will set in motion events that sway the destinies of thousands. Mrs. Garrett has been dead for years, and the Institute is making itself felt through the instrumentality of its sons in distant portions of the globe.

As Brother Borein died during the Summer of 1839, another was under the necessity of reporting his work at conference. The work of sifting had gone on until but one hundred and seventy members were reported.

It was no easy task to follow Peter Borein. This task fell upon Sophronius H. Stocking. Peace prevailed, and there were quite a number of conversions, and one hundred and fifty members were left to begin the new conference year, commencing in 1840. Mr. Stocking was a popular more than a revival preacher, and a man of kind and winning manners. He was one of the best preachers in our bounds in that day. He was born in Glastonbury, Connecticut, February 17, 1798, and was blessed with early religious culture and associations. His father and four brothers were ministers of the Gospel. He became a member of the Methodist Episcopal Church when nine years of age, and was licensed to preach in 1818, when but twenty years of age. He joined the old Genesee Conference in 1822. By division he fell into the Oneida in 1828, where he remained until 1839, when he located, and settled at Bonus Prairie, Illinois. He was at once readmitted to the Illinois Conference, and stationed at Chicago. In 1840 he went to Rockford. From 1841 to 1847 he was presiding elder. In 1847 he took a superannuated relation, and from that time until his death, excepting five years, when he resumed work (1850 to 1855), he continued in this relation. Between 1855 and 1860 he settled in a quiet home at Beloit, Wisconsin. In the Winter of 1879, after an illness of thirteen weeks, feeble with age yet triumphant in faith, he, with joyful assurance, passed away from life. His remains were deposited in the beautiful cemetery at Beloit. Here was another man of pure life, quiet but determined disposition, moved by a gentle spirit, who passed through life unmarred and always reliable.

Chicago became a city in 1837, and was in 1840 a growing and permanent place. From the days of Peter Borein Methodism began to be a power, and the year 1840 commenced with great prospects of success, under Hooper Crews as pastor. He had been absent from our bounds five years, doing noble work in other parts. He came now to remain. From that time till his death he never had work outside the conference bounds, except the one year (1862) he went as chaplain of the One-hundredth Illinois down into Tennessee.

This year at Chicago was one of greatest success. Many persons were brought into the Church who were in after years among the most efficient of Clark Street workers. So greatly did Mr. Crews endear himself to the people he ever after became a favorite with Chicago Methodists. At the time of his death they had just planned, at Clark Street, a measure for making him a sort of assistant pastor, making a sinecure place for his rest in his old days. It was not to be carried out, however; for Hooper Crews was permitted to "cease at once to work and live" in 1880.

CHAPTER IX.

PROGRESS OF METHODISM FROM 1835 *TO* 1840. *CONTINUED.*

DAVID BLACKWELL was returned to Des Plaines Circuit in 1835, with Elihu Springer as junior preacher. Mr. Blackwell's health failed, so that he continued but a small portion of the year. Mr. Springer was left alone; but he had a prosperous year, and stood high with the people. The first quarterly-meeting was held December 19, 1835, at James Walker's, at Walker's Grove; the second at Juliet, February 20, 1836; the third at Brother Watkins's, on Forked Creek; the fourth at Brother Ballard's, at the head of Big Woods, near Batavia. At this last quarterly-meeting Amos Wiley came up with a recommend from Juliet class for license to preach. He was licensed, and recommended to conference.

The numbers reported were two hundred and fifty-three. In 1836 William Royal succeeded Brother Springer on the northern half of the circuit; but his health failed, and he left the charge early in the Fall, and Washington Wilcox took his place. The circuit had been divided, so that a line drawn from Chicago to Naperville and Aurora was the southern line. The circuit extended to the Wisconsin line, taking all the country from Fox River to Lake Michigan. In the Fall of 1836 the Hammers settled at Hoosier Grove, four miles east of Elgin. During the Summer of 1836 a local preacher by the name of Essex, employed by the elder, explored the country, and established most of the appointments which made up Des Plaines Circuit after the conference of 1836, embracing Elgin and the surrounding country. Washington Wilcox had been a member of the New Hampshire Conference; but, having located to come West, he was employed by the elder to take charge of the new circuit. He commenced his work in December, 1836, and found a few classes that William Royal had formed during the past Summer.

Mr. Wilcox set out on the first round on his circuit, and, as a specimen of the manner of travel and the stormy days endured by all the early preachers, we give his whole account of it:

"A severe snow-storm overtook me at Father Hamilton's [near Elgin], on Monday night, which continued all the next day. Tuesday morning Harvey Hamilton piloted me through to Hammer's Grove, where I had an appointment for eleven o'clock. After preaching, I inquired the way to my night appointment at Denny's Ferry, and was told that it was eight miles, but that I could not find it in such a storm. Not having admitted that 'can't' had a place in language, I wished to know why I could not find the place, and was informed that I had to go four miles across the prairie, and then four miles through the barrens, without any track or marks to direct me, and, although they knew the place well, they could not find it that day. I reluctantly concluded that if those who knew where the place was could not find it, probably I could not.

"The next morning the snow was thirteen inches deep. I then inquired for Plumb Grove, the place of my next appointment. Brother Hammer, being a new settler, did not know where the grove was, but said that across the prairie four miles Mr. Miller, one of the oldest settlers of the country, lived, and he could tell all about the groves. I mounted my pony and plodded through the snow until I reached the grove, but the brother had forgotten to tell me that Miller lived in the center, and that there was neither track nor mark to tell me where to look for the place. Being a Yankee I had to fall back on the privilege of guessing, so I guessed that like every body I had found he lived somewhere on the side of the grove. I started on in an easterly direction, and soon discovered the body of a house among some trees, standing a little out from the main grove, and made my way for the same. After crossing a small lake, which I mistook for a meadow, I reached the house and found it without windows and uninhabited. I started on, and after riding two miles came to a place where some one lived. I made inquiry for Plumb Grove and received for answer that they were strangers, having just arrived in the country, and did not know the names of the groves.

"By this time I concluded it was a wild-goose chase to look for any one who knew where Plumb Grove was situated. What was I to do? I knew enough of the location to know that it must lie further east, and as the clouds had broken so that I could see the sun I laid my course as near east as I could. The country was all a vast sea of snow, except in the direction which I called east, where I could see the top of some trees, which proved to be a small grove. When I reached this landmark and wound around it awhile I found some cattle feeding at a stack. I looked until I found a path leading into the midst of the grove. This I followed until I found a log hut containing a man, of whom I learned that Plumb Grove was in sight only three miles distant. I reached the grove and found the congregation waiting, as it was a little past the hour of preaching. After meeting I rode to Elk Grove, and preached at night. The next day I preached at Dunkley's Grove and at Walker's Bridge. The next day there was another heavy snow storm, making the snow about two feet deep. That day I had to ride only three miles to the steam mill, but the next I had to be at the mouth of Salt Creek at eleven o'clock, then cross the prairie and barrens to Flagg Creek, where there was no track, lane, or other sign to guide me.

"The next day was Sunday and brought me around to Brother Clifford's, where I had left my wife. The friends had tried to comfort her with the assurance that I would not attempt to travel; that the people would not let me start, as no one pretended to travel at such times. But she concluded they did not know the man they were talking about. On Monday I had to go forward to Charles Gary's, near Turner Junction, where I had arranged for my wife to have a home. As I had no team I made arrangements to have her brought over the next day. About sunset on Monday it began to rain, and continued raining twenty-four hours until the snow was so saturated with water it was ready to run off in a body, when it suddenly turned to a hard freeze, so that it froze over springs that were never known to be frozen before. This covered the country with ice, and made splendid traveling for the remainder of the Winter. But when the ice began to break up we had a time that tried man and beast.

"On the 11th of March I left Charles Gary's to go up the west side of the creek. At the same time Mr. Amasa Gary, father of Charles Gary, and George Gary, of the Black River Conference, left to go up on the other side to reach his home. The fog was so dense a man could see but a little distance. Mr. Gary lost his way, and perished within half a mile of his own house. He lay eight or nine days before he was found. I attended his funeral March 17, 1837, on Friday, a warm and thawing day. After this it turned very cold again. On Saturday, March 25th, I started for Chicago to spend the Sabbath. I passed along on the ridge until I reached Salt Creek. This stream had a high bank on the west side. There was a bridge across on a level with the bank, and then a wing at a steep inclination to go down to a low flat on the other side. I rode across the main bridge, but when my horse stepped off he sank down midside into the water. We now had nothing to do but to wade ashore. We passed on to the big slough, where the water was about a hundred yards across and three feet deep. The thaw the day before had loosened the ice from the bottom. My horse plunged in, breaking the ice; when tired of this he broke for the shore. I spurred in again and went until I was glad to back out. Go back, I could not, for it was impossible to get on to the Salt Creek Bridge, and I did not know whether I could get out north or south, as I had never traveled in either direction. I rode up stream a little way and put out to sea again, when happily I found ice strong enough to bear the horse. I alighted and led forward, one foot of the horse frequently breaking through the rotten ice. In this way we went within a few yards of the shore, and came to open water. I then began to contrive how to get my horse down into the water and get on his back, when the ice gave way and let us down. Of course we had nothing to do but wade out as best we could. I went forward two miles to the Des Plaines. Here I crossed on the bridge, but the east bank was low, so that when we got off the bridge the horse was midside in water, and a sharp piece of ice setting out from the shore up to the breast of the horse. There was no going around. The horse made a spring and threw his fore feet on to the ice, which immediately gave way. In this way we reached the shore, the horse breaking the ice before him. The Chicago flat, ten miles across, was now to be traveled. It was covered with ice the greater part of the way, in places strong enough to bear the horse with a man, while some of the way it would not bear a man alone. During the whole day it had been freezing, so that when I arrived in Chicago myself and horse were covered with ice."

The writer well remembers this sheet of ice, for that same Winter he, with other school fellows of Mr. King's school, skated all over the West Side.

"I spent a pleasant day in Chicago," continues W. Wilcox. "On Monday I started up the North Branch of the Chicago River. When I was out some six miles I called on the family of a local preacher, and found them coming down from the loft, where they had been held prisoners some time by the waters, which had submerged the lower floor. On my way out I fell in company with a superannuated preacher from Maine, and we traveled on to Deer Grove, south of Libertyville. Before we reached the grove we came to a creek covered with ice, concerning the depth of which we could tell nothing. I threw my saddle-bags over, and then on full charge jumped across. The brother then drove my horse in, and he broke the way for the brother to ride across. From Deer Grove I made my way to the Oplain, forty miles north of Chicago, and then turned up the lake thirteen miles, and stayed at Brother Shields's. After crossing the channel of the stream on the bridge the horse had to make his way through water a long way across the flat. The next morning I had to cross the Oplain to a point over four miles south of Libertyville. I started directly for the point, crossed the Chicago River, and reached the Oplain (Des Plaines), where the water was about ten feet deep, and covered with ice, which lay on the top of the water. It being impossible to cross I had to retrace my steps and return north thirteen miles, and after crossing the river return south the same distance. The next morning I started for Wheeling, but when I reached Buffalo Creek the banks were overflowed with water and ice. Taking a pole from the fence I broke a way before my horse to the log bridge, to find the logs afloat and rolling in the water. Here I came to a stand still. To cross was to risk the spoiling of a borrowed horse, and if I should get to the place of meeting the people could not get there. I retired and halted until morning. To proceed then was to swim creeks nearly every day for a week, with any amount of ice, and on reaching the appointments I would not be likely to find many people. I was now where I could take a ridge and get home in safety; so I concluded to try the road home. But in going home the water often flowed into my boots while sitting on my horse. Thus ended the breaking up of the Winter in 1837. About one hundred were added to the Church this year, and about the same on Dupage Circuit the second year."

The appointments during the latter part of the year were as follows: Manchester; St. Charles; Curran's, one mile east of Clintonville; Elgin; Dundee; Denny's Ferry, on Fox River; Deer

Grove; Crystal Lake; at Mrs. Brooks's, some miles north of Libertyville; at the junction of the Oplain and Lake-shore Roads—probably at the "York House;" on the Lake-shore Road, thirty miles north of Chicago; west side Oplain, four miles south of Libertyville; Wheeling; near where Chicago Road crossed the Oplain; Mr. Walton's; Mark Noble's, on North Branch, eight miles north of Chicago; on Oplain, where the Elk Grove Road crossed, near the present crossing of the North-western Railway; Walker's Bridge; steam mill at the mouth of Salt Creek; Flag Creek; on east side of East Dupage; west side of the same; Charles Gary's, at Gary's mill, near junction; Sanderson's; Hammer's, at Hoosier Grove; Plumb Grove; Elk Grove; Dunkley's Grove; Churchill's Grove; Naperville; east side of Big Woods; and Aurora, making thirty-two appointments in four weeks—four more than one a day.

It will appear strange to the new race to hear that week-day appointments were as well attended and as prosperous as those on the Sabbath. The week-day appointments subsided into week evening appointments, and they at last, as a general thing, have been dispensed with. It is not so much the fault of new Methodism, however, that things are changed as of the changed state of the country. When these week-day appointments were the only opportunities to hear preaching, they were attended, but when towns grew, and churches were built, and Sabbath preaching established, the Methodist week-day appointments were of little account.

William Royal organized classes in 1836 at Elk Grove, at Wheeling, and at Hoosier Grove, four miles east of Elgin. W. Wilcox organized classes at Naperville, at Elgin, and at Plumb Grove, all in 1837. The names of members at Plumb Grove were Samuel Smith (leader) and wife; Joseph Smith and Sarah Smith, his wife; and Seth Peck and wife, who had been members of the first class at Elk Grove, organized by Brother Royal in 1836.

At the conference of 1837 the circuit had two hundred members. This year the work was divided, the Des Plaines Circuit retaining the appointments up and down the Des Plaines River from Lockport to Chicago, Dupage Circuit taking the western half. The preachers on the Des Plaines portion were D. Coulson and Amos Wiley. AMOS WILEY was a tailor in the bounds of the old Ottawa Mission, and joined conference from Juliet in 1836. He continued to do efficient work for some years, but at length, on account of ill health, he superannuated, and still is a superannuated member of the Rock River Conference.

In 1838 the Des Plaines Circuit disappeared from our lists, the appointments being embraced in other newly formed circuits.

It will be remembered that in 1834 William Royal was on the Ottawa Circuit. During the year the settlers poured in along the tributaries of the Fox and Rock Rivers, and several appointments were established along Fox River. In 1835 all the country above Milford was set off into a work, with Brother Royal as preacher. Ottawa included the appointments from Ottawa to twenty miles above the mouth of Fox River. S. F. Whitney was the preacher. During the year the wife of the preacher was overtaken in sin, and the year was a failure. Whitney and his frail wife removed East at the close of the year, leaving a hundred and sixty members on the Ottawa charge. Rufus Lummery was sent to the circuit in 1836, and in 1837 it was left to be supplied. S. P. Keyes, who had just come out from the East, supplied the work. In 1838 one hundred and five members were reported, and Leven Moreland, who had just been received into the conference, was appointed to Ottawa. In 1839 it was left to be supplied. The first class was organized at Ottawa in 1833 by S. R. Beggs. A neat frame church was erected in 1847, and the present fine brick was built under the supervision of John A. Gray in 1866, and dedicated by Dr. T. M. Eddy.

CHAPTER X.

CIRCUITS FROM 1835 *TO* 1840 *CONTINUED.*

IN 1834 S. R. Beggs was appointed to Bureau Mission, and in 1835 returned to the charge. The circuit remained about the same as the year before. There was a glorious work during the year, and the members increased from one hundred to two hundred and thirty-one. Abraham Jones was the first class-leader in Princeton, and during this year Brother Beggs appointed S. F. Denning leader of the Princeton class. The year closed with a glorious camp-meeting at Brother Ellis's, above Jones, on Bureau. W. B. Mack, the presiding elder, and A. E. Phelps, who came up from Pekin to help, and Brother Beggs, were the preachers. "A. E. Phelps," says Mr. Beggs, "gave us one of his best efforts from the second Psalm." The next year, 1836, William C. Cumming was sent to the circuit. He was a mild and aimable man, who has furnished one or two sons to the ministry, and now is a superannuated member of the Central Illinois Conference.

In 1837 the name "Bureau" was discontinued, and "PRINCETON" appeared in its stead, with Zadoc Hall as preacher. In 1832 the country was embraced in the Peoria Mission, and Zadoc Hall being on that work explored the country around Princeton, establishing appointments and organizing classes among the settlements along Bureau River. One of these appointments, as we have seen, was at the house of Abraham Jones, two miles north-west of Princeton. A class was formed in 1833, which was the nucleus of the present Princeton Church. Brother Hall preached at this place in 1833 Sunday afternoon, and led class after preaching, and in 1837, when the name was changed to Princeton, he was again on the work to break the bread of life to the people in the yet thinly settled neighborhoods.

ZADOC HALL was born in Delaware, but often has been taken for a Yankee by Yankees themselves; and he says he admits that he likes the Yankees. He must have come to Illinois early, for he was admitted to the Illinois Conference in 1832. He is a quiet, easy, good man, who may be relied on in any time of trial, and was appointed to several places in the Rock River Conference to act in the capacity of peace-maker. He is at present (1885) a member of the Central Illinois Conference.

In 1836 an attempt was made to build a brick church at Princeton, forty by sixty, but the brick being spoiled in burning, the subscription was all lost. The next season it was determined to reduce the size to 30 by 40; but so much money had been sunk in the first attempt this second undertaking could not go on. But the plucky society resolved to have a church of some kind, and they built one twenty by thirty. It was inclosed, and one coat of plastering put on just before Christmas, 1838. It was seated with temporary benches, and there were glorious meetings in the new little church. It was finished in the Summer of 1839, and dedicated at a quarterly-meeting by John Sinclair.

Buffalo Grove Circuit included the country east of Galena as far as Rock River, and south to Rock Island. A young man named L. A. SUGG was appointed to the charge. He was pious and laborious. In the month of June, 1835, he was taken sick, and after a few weeks of suffering died in the Lord, and was buried on Apple River, near where Elizabeth now stands. "He was not regarded," says his presiding elder, "as a very great man; but his consistent piety made a good impression on all who knew him. I loved him much." He had been admitted on trial at the conference of 1834, and thus early he ended his career. He must have had an appointment at Elkhorn Grove, for we have heard the old settlers of that neighborhood speak of him.

Thirty members were reported at the end of the year, which included all the members of the Church in the country between the Mississippi and Rock Rivers not included in the Galena charge.

The mission was continued in 1835, after the death of L. A. Sugg, by James McKean; but, for some reason, neither the work nor the preacher's name appears in the Minutes of that year. Mr. McKean was continued on the charge in 1836. On the 6th of March, 1836, six months before the conference of that year, George D. H. Wilcoxon and family settled at Buffalo Grove, then in Jo Daviess

County. Another family came with Mr. Wilcoxon, and these, with what were already on the ground, made a neighborhood of sixteen families.

James McKean had preached there regularly for some months previous, and on the Sabbath after the arrival of the Wilcoxons formed the first class at Buffalo Grove, consisting of five members. Those first notables of an after influential circuit were George D. H. Wilcoxon; Annie, his wife; Nancy A., his daughter, aged thirteen, now (1863) Mrs. N. A. Mason, of Polo; Mrs. Mary Smith; and Oliver W. Kellogg, the tavern-keeper. The settlement was on the direct road, by Dixon's Ferry, from Galena to the Wabash River country. The preaching was held for several months in the back room of the tavern, where the class and Sunday-school also met. The Sunday-school was organized the same day the class was formed. The number, counting all, was about twenty, with Mr. Wilcoxon as superintendent. This Sunday-school and class *have never been suffered to go down*, and now Polo Methodism stands as the outgrowth of that little vine planted nearly fifty years ago. The attendance upon Mr. McKean's preaching numbered from thirty to forty.

In the Fall of 1836 a large school-house was built by public subscription, and was used for all public purposes until August, 1850, when a Methodist church costing $1,600 was dedicated by Dr. McNeil. In September, 1836, the first camp-meeting west of Rock River was held at Elkhorn Grove, one of the appointments of Buffalo Grove Circuit, six miles west of Buffalo Grove. There were many conversions at this meeting. The ministers in attendance were Alfred Brunson, presiding elder of the district; W. Weigley, of Galena; Colon D. James, Alexander Irvine, father of William R. Irvine, from Byron; and M. Shunk, from Apple River.

During this first Summer temperance and missionary societies were formed by Wilcoxon and others. The preaching and Sunday-school were in Brother Wilcoxon's log cabin, fourteen feet square, when not convenient to have meeting at the tavern, and many of the early ministers of the Rock River Conference broke bread at his table during the early years. Bishop Waugh honored the log cabin with his presence on his way to the Mt. Morris Conference in 1840.

This Brother Wilcoxon was the soul of Methodism in the Buffalo Grove country until his death, although a few years before that event he did not feel very cheerful, because the Central Railway built up Polo a mile and a half from Buffalo town, and drew every thing away from the old ground. Age clings to the sacred places of the past. It is well it is so. From this comes a conservatism that gives balance to the driving wheels of change. The old way is sometimes too slow, but this often prevents the young from being too fast, as they are often inclined to be. Brother Wilcoxon died on the 6th of October, 1862, at sunrise, after a painful illness of three weeks. He called his family to his bedside, bade each one farewell, saying just before he departed, "All is well; my way is clear; Jesus is with me." Seven weeks later his wife followed him, after living a Christian life for fifty-nine years. The daughter, Mrs. N. A. Mason, is (1883) the only remaining member of that little class. O. W. Kellogg left the Church soon after uniting with it, and Mrs. Smith left the place about the same time.

The circuit for 1836 had appointments at Washington Grove, Byron (near Freeport), Buffalo Grove, and Elkhorn, including all the country between the Mississippi and Rock Rivers south of Freeport, with one or two appointments on the east side of Rock River. In the Spring of 1837 Brother McKean organized a class near Byron, and the same year Robert Delap was appointed to Buffalo Grove. He was an old and successful preacher, having joined the Ohio Conference in 1820, but becoming entangled in the Wesleyan movement he withdrew from the Church in 1843, and was one of the main leaders of Wesleyanism for many years. But in 1852 he returned to the Methodist Episcopal Church, and joined the Wisconsin Conference, and in 1863 occupied a superannuated relation in the West Wisconsin Conference. He died February 2, 1884, aged eighty-seven.

The circuit at this time embraced what afterwards became Mt. Morris, Light House, Dixon, Savannah, and Lee Center charges. In 1838 two preachers were appointed; these were Isaac Pool and Riley E. Hills. Mr. Hills was received this year. He traveled to the end of the year, and then passed out of sight. These were succeeded in 1839 by G. G. Worthington, a good and noble brother, who sustained an honorable relation to the conference until its division in 1856, when he fell into the Central Illinois Conference, of which he was a member until his death. He was for many years missionary treasurer of the Rock River Conference.

The members reported from Buffalo Grove Mission in 1836 were two hundred and twenty-two, showing that there were many Methodists in the country in that early day. In 1839 there were three hundred and forty-five. Many of these members were near Mt. Morris, where there was a good school and regular preaching in 1838.

A circuit was set off in 1836, including the country about Galena, and called APPLE RIVER. An account of its origin will involve the history of two other charges. M. Shunk, who has been for many years a faithful laborer in the Illinois Conference, came West from Pennsylvania in the Fall of 1834. He fell in with J. D. Winters, from Apple River, at Peoria, who persuaded him to go to his place to open a school. Mr. Shunk accepted the invitation, and set out for Galena by stage. At Dixon, remaining in the stage, while it was waiting an hour or so, he was accosted by John Sinclair, presiding elder of the district, who introduced himself and Barton Randle. Sinclair and Randle were on their way to Mt. Carmel to attend conference. Elder Sinclair informed the young school-teacher that there was no preacher or preaching west of Rock River, except at Galena and Rock Island, and requested him to go on and do the best he could, and he would send a preacher to explore and occupy the country between Rock and Mississippi Rivers. Mr. Shunk went on to Fort Apple River, and halted at a place fifteen miles south-east of Galena, near where Elizabeth now stands. He found no school-house, but set to work cutting logs, and, by a little help, in four weeks had a small house ready to occupy. He immediately organized a Sabbath-school, which commenced on the 5th of October, 1834. The day-school was opened the next day. A preacher was sent on; but he was hardly the man for his task. It was L. A. Sugg, who was a very good young man, but wanting in experience. By the time young Sugg arrived Shunk's school-house was in readiness and the Sabbath-school in operation. Mr. Sugg soon organized a class, and appointed M. Shunk leader.

A family by the name of Jewell, most of whom were Methodists, moved into the neighborhood about the time the class was organized, and also a Brother Wilson, and there were good meetings through the Winter. The class in a few months numbered sixteen members. This was the only class Brother Sugg organized before his death, which occurred in June, 1835. There was no one to supply Mr. Sugg's place, and Brother Shunk strove to keep up meetings in the school-house. There was Sunday-school at nine o'clock; at eleven o'clock Brother Shunk read a sermon, generally from Wesley; after which followed prayer and class-meeting, with a prayer-meeting in the evening. The mission was called Buffalo Grove, and included all the settlements between the Mississippi and Rock River, from Galena to Rock Island. The charge does not appear on the Minutes in 1835, but it was continued, and James McKean sent on as preacher. He established appointments in all parts of the work, as will be seen in our account of Freeport Circuit, and during the year gave M. Shunk license to exhort. Mr. McKean returned two hundred and twenty members. In 1836 the circuit was divided into three parts, the parts being called Buffalo Grove, Apple River, and Picatolica Missions. The last afterwards became Freeport Circuit. A. Bradshaw was appointed to Apple River; but as he did not go to his work, Apple River and Picatolica Circuits were thrown together for the year, and M. Shunk sent on as a supply, under T. W. Pope, who was preacher in charge.

In 1841 Samuel Pillsbury was on the Apple River charge, and the extent of the work may be seen by the lists of appointments. The appointments were at Avery's Hollow; E. Covil's house; Thomas Burton's house; Myron S. Hill's; Gleason's; Elizabeth, where the preaching was still in a log school-house; Fairplay school-house; Vinegar Hill, in Mr. Shattuck's house, where the preacher formed a class and appointed Brother Rogers, who now lives at Marengo, leader; and at Leckley's Furnace, in the house of Mark Leckley, who was a local preacher. The people here and at Council Hill built a chapel in 1841, in which Pillsbury preached after its completion. From Leckley's the preacher went to Hardscrabble, where a chapel was built in 1842; thence to Aldridge's; to New Diggins; to Council Hill, where a class was formed in 1842, with

William Lightfoot as leader; to Meek's; to Smallpox Creek, where another class was organized, with A. Chase as leader; to Miner's Chapel; to Whiteoak Springs, where another class was organized by Mr. Pillsbury, with a Brother Ankeney as leader; to Soule's; to Shullsburg, where the meetings were held in a school-house; to the head of Apple River, where the preaching was in James Thomas's house; and to Alleghany Settlement. There were three chapels on the circuit. The leaders not already named were R. Cundiff, John Davis, Henry Wyman, Joseph Liddle, James Pratt, E. Howe, and Abram Crissey. The circuit extended along the Illinois line, between Galena and Plattville, as much as thirty miles east.

CHAPTER XI.

NEW CIRCUITS FROM 1835 *TO* 1840.

HAVING sketched the progress of the *old* circuits for our half-decade, we turn to the new works constituted during this time; and first on our list is FOX RIVER MISSION, opened in 1835, with William Royal as preacher. This is altogether a different affair from Jesse Walker's Fox River Mission of 1829. *That* took all from Ottawa to Chicago; *this* embraced all from Ottawa to Rockford. William Royal was on Ottawa Mission the year before, and pushed up Fox River as far as the white man had gone. Ottawa was made the center of a circuit, and all the appointments north of Milford, and the country beyond to Rock River, constituted a "mission," which this peer among pioneer princes, who afterwards labored in Oregon effectually, was sent to explore. A few of the appointments were established the year before; but at Pleasant Grove (now Marengo), Belvidere, and Rockford, he preached the first sermons and organized classes. When it was found that one preacher was not sufficient, Samuel Pillsbury, who joined conference the next year, was supplied to aid Brother Royal in his work. We do not know what were the appointments in the beginning of the year, but during the last months of the year the route traveled every four weeks was somewhat as follows: Starting from Millbrook, in the southern part of Kendall County, the preachers went to Mr. Wells's, south of Yorkville; to Daniel Pierce's, now Oswego; to McCarty's, at Aurora; to Hammer's, at Hoosier Grove, east of Elgin; to Charles Gary's, three miles north of Warrenville; to Salt Creek; to Elk Grove; to Plumb Grove; Everett's; Alexander's; Mark Noble's, on North Branch of Chicago River, six miles from Chicago, where there was a small church, built in 1838; Wissencraft's, on the Des Plaines; Libertyville; Brook's; Ladd's, near the State line; Marsh's Grove, preaching at Brother Russell's; Deer Grove; Dundee; Crystal Lake; Virginia Settlement, north of Woodstock; Pleasant Grove; Mason's, two miles below (West) Belvidere; Enoch's, eight miles north-east of Rockford; Mouth of Kishwaukie; Lee's Mill, near Sycamore; Walrod's; Seeley's, at Squaw Grove; and at Somanoc, where the preaching was at Brother Hough's. What a circuit!

S. R. Beggs, being on Bureau Mission this year, went up in place of the elder to hold a quarterly-meeting, in the Summer of 1836, on William Royal's circuit. The meeting was on Sycamore Creek, and was probably the first ever held in that country. Returning towards his home at Walker's Grove, he spent a Sabbath at Somanoc, at Hough's, about three miles from Sandwich, preaching in the forenoon and evening. Many notes of interest are at hand concerning Brother Royal's work; but they will more properly appear in connection with other charges.

At the conference of 1836 one hundred and nineteen members were reported, and the mission was divided, the appointments constituting the Des Plaines and Sycamore Circuits, and the name disappears from the Minutes. Des Plaines, on which W. Wilcox traveled, we have already noted. SYCAMORE (in 1836) received STEPHEN ARNOLD as preacher. He was a physician, who joined the conference this year. His name appears on the Minutes of 1837 as preacher-in-charge of Sycamore Circuit; but for some reason he changed with L. S. Walker, and was on the Somanoc work. He ceased to travel in 1838, and soon after died.

Sycamore in 1836 embraced all the appointments established by William Royal that Summer between Fox and Rock Rivers, from Blackberry to Roscoe. Dr. Arnold organized the class of four members at Chicken Grove in 1837.

The work prospered this year (1837 to 1838) on Sycamore Circuit, with L. S. Walker to lead, and William Gaddis to lend a helping hand. John Clark was the presiding elder, and he had the capacity of a general to keep all subordinates in moving order. The quarterly-meetings were great battle-scenes, where victory generally fell upon Israel's side. The first quarterly-meeting of the year was held at Roscoe, November 18 and 19, 1837. John Clark attended as elder. It was the first held anywhere in that part of the country. Elias Crary, of Chicken Grove, accompanied Elder Clark to this meeting. On their way across the trackless prairies they became surrounded by surging flames of prairie-fire, which rose so high at one time they scorched the whiskers on their faces. Many stacks of wheat and hay were consumed. The second quarterly-meeting was held in January, 1838. It was held in a log house, and the weather was so cold a bowl of water, standing on a table between the elder and the fire, froze over, the ice being as thick as window-glass. The third meeting was in Belvidere, April 27, 1838, the first ever held in that place. On Saturday the meetings were in a small log house, used as a school-room. On Sunday they were moved to a frame building, just inclosed as a workshop. Elder Clark preached on Saturday at this first Belvidere quarterly-meeting, using as a text James i, 25: "But whoso looketh into the perfect law of liberty," etc. On Sunday morning he took for his text 2 Cor. viii, 9: "For ye know the grace of our Lord Jesus Christ, that though he was rich," etc. The fourth quarterly-meeting was held in Rockford, and was probably the first ever held in the place. It was held in a barn the first week in July, 1838. The circuit had been divided at the last conference; but it kept its members good, reporting one hundred and seventy-four.

The next year (1838) Elihu Springer was appointed to the Somanoc charge, which embraced the south-eastern part of the old Sycamore Circuit. Rockford Circuit had taken the western portion. In 1839 Rockford Circuit was divided, and Sycamore appeared again on the Minutes. Sycamore has ever since given name to a charge.

JULIET (*Joliet* after 1847) gave name to a circuit in 1836, with S. R. Beggs and a supply named Turner, as preachers. It embraced about the same appointments as were included in the Des Plaines work the year before; the name Des Plaines being given to an almost entirely new work, from Elgin to Chicago. The Juliet Circuit for 1836 embraced appointments from Reed's Grove, near Wilmington, to Lockport and Plainfield. The town of Juliet was originally laid out by Drummond Campbell in the month of June, 1834. At the time there were but two houses on the ground now occupied by the city. In July, 1835, including barns and shanties, there were about thirty buildings in town.

S. R. Beggs preached to a small congregation in a private house the first Methodist sermon in the town, soon after it was laid out. In the Spring of 1835 Rev. Mr. Prentice went to Juliet as missionary of the Presbyterian Home Mission Society, and a Sabbath-school was organized, chiefly under Presbyterian influence, in August, 1835; but no Presbyterian Church was organized until January 25, 1837. Some time in 1835, probably in the Spring, David Blackwell, who was on Des Plaines Mission, organized a class in the village, consisting of three or four members. Thomas Blackburn was leader, Catherine Baker and Rachel Hobbs were members. There was a quarterly-meeting held at Joliet in February, 1836, and at the quarterly-meeting held at the Big Woods, near Batavia, in the Fall of 1836, Amos Wiley came up from Juliet class with a recommendation for license to preach. At a quarterly-meeting of Des Plaines Circuit, held at Zarley's, on Spring Creek, commencing September 5, 1835, a committee was appointed "for the purpose of obtaining a lot in the town of Juliet, in Cook County, for the purpose of erecting a Methodist church thereon." The committee were George West, James Steers, Aaron Moore, J. Reynolds, R. Zarley, A. Crowel, and James Walker. This movement did not originate in the necessity for a building to accommodate the society, but to provide for future needs; for the Methodist preachers always worked with a full expectation of occupying the opening field. S. R. Beggs obtained a subscription to build a church during his year, which was commenced in 1837, and inclosed before conference, so that the preachers preached in it. It was not finished, however, until 1838. During the year there was a glorious camp-meeting on Hickory Creek. Sister Shoemaker, of Reed's Grove, was a member of the Church, but did not enjoy an evidence of her acceptance. All through this camp-meeting she struggled to get into light; but the meeting closed with little change for the better. The company in wagons struck a line across the prairie homeward, singing and praying as they went. Brother Shoemaker was driving his own team. He heard all at once an unusual shout behind him in the wagon. God had powerfully converted his wife. Shoemaker shouted "Glory to God!" dropped the lines, and fell backward. His horses, being on their way home, were soon at the top of their speed, the whole load lying flat in the wagon. The horses ran four or five miles before they were stopped.

This was a successful year, both in conversions and additions to the Church. Mr. Beggs reported two hundred and thirty-seven members at the close of the year, being nearly as many as were on the large Des Plaines Circuit the year before. A church was commenced at Plainfield, which, however, was not finished until 1838. The second quarterly-meeting for the year was held at Joliet, February 18, 1837. The following members were present at the quarterly conference: Henry Whitehead, George West, J. Foster, and A. M. S. Comstock, local preachers; Wm. Brewer, Isaiah Shaw, and Francis Owen, exhorters. The third quarterly-meeting was held at Owen's camp-ground, July 8th; the fourth at Joliet, September 2, 1837. At the last quarterly-meeting, provision was made for three circuits, and their bounds fixed. They were called Juliet, Forked Creek, and Thornton. At the conference of 1837 WILLIAM S. CRISSEY was appointed to Joliet. Mr. Crissey was a fine man, a good preacher and pastor, with much business tact, who had joined the Illinois Conference in 1830. This was his first year in our bounds. He continued two years on Joliet Circuit, and in 1839 took a superannuated relation, and on the division of the conference in 1840 fell into the Illinois Conference, and appeared no more in the bounds of the Rock River Conference. In 1849 he located, and in 1868 he was in some kind of business in Chicago.

The third quarterly-meeting for the year beginning in 1837 was held in the new church in Joliet, May 25, 1838. The first sermon was by Brother Goodrich, on Friday night. John Clark, on Sabbath, preached a sermon on Universalism. The subject had been announced beforehand, and the house was crowded to overflowing. He spoke for two hours and a quarter to a deeply attentive crowd. The church was not yet completed. The Tuesday before the meeting nothing but the siding and roof was on. On Friday night the house was inclosed, and, with loose plank for a floor and boards for benches, the early Methodists held their jubilee in the now puissant city. This church was used as an engine-house in 1857, and stood near the Rock Island Railroad depot. At the last quarterly-meeting three Sunday-schools were reported, having twenty-two officers and teachers and one hundred and twelve scholars. One of these was at Joliet, another at Aaron More's, the third at Owen's. From the Joliet work, which was now small, one hundred and eighty-eight members were reported in 1838, and W. S. Crissey returned to the circuit, with Asbury Chenowith as assistant preacher.

Asbury Chenowith was received into the Illinois Conference in 1836, and had traveled previous to coming to Joliet in the Wabash country. The year following (1839) he was appointed to Green Bay. In 1840 he located. During the year, the two churches begun in 1837 at Plainfield and Joliet were finished, and there was some success in the general work, the preachers reporting two hundred and twenty-five members. In 1839 W. Weigley was appointed to the circuit.

The Forked Creek Mission, which was formed from a portion of the Joliet Circuit in 1837, received S. R. Beggs as preacher, and included the territory indicated by the following appointments: Winchester; Forked Creek; south side the Kankakee, at R. W. Stewart's; Widow Carothers's; Williams's; a school-house at Reed's Grove; and Beardstown, on the Kankakee. John Frazure was leader at Forked Creek, where there were fifty-four members; at Reed's Grove there were twenty-nine members. The Summer of 1838 was a sickly season. There were but few members on the circuit, and they were generally poor, and quarterage was light. "But," says their preacher of that year, "they had big souls." There was a camp-meeting at Reed's Grove. John Clark preached once, and left, throwing the care of the meeting upon Brother Beggs. The meeting went on gloriously, and by Monday morning nearly every sinner around had been forward for prayers. Brother Shoemaker and George Linebarger and some good brethren from Forked Creek were present as faithful laborers, and the Lord was present to heal. "Such displays of divine power I have seldom witnessed," says Brother Beggs. The year closed with one hundred and ten members.

The next year (1838) the name was changed to Wilmington, called thus after one of the main appointments, and Milton Bourne appointed to the work. Wilmington became a town in 1838, but not being in a situation to thrive, remained a feeble burg, like too many of our Illinois towns, until 1854. Then the Alton Railway was built through the place, and it began to take an upward start. The circuit embraced all the neighborhood along the Kankakee River, from Channahon to Momence.

Mr. Bourne was followed in 1839 by William Vallette, who, on account of sickness, superannuated in 1848, and settled at Elgin as a physician. Mr. Vallette was a warm-hearted man, of devoted life, and his revivals along the Kankakee River, where many prominent persons were converted, are remembered till this day. He was admitted into the Illinois Conference in 1839, and continued to travel in the bounds of the Rock River Conference until he retired in 1848, being appointed to Prophetstown in 1840; Elgin, 1841, Crystal Lake, 1843; McHenry, 1844; and Mt. Morris in 1846. He began at Wilmington with ninety-six members, and ended the year with one hundred and seventy-eight. Enfeebled by sickness and age, he removed with his sons to Kansas in 1870, where he died February 7, 1872.

Thornton Mission, the other work that was set off from the Joliet Circuit in 1837, received M. Bourne as preacher, and included appointments in the regions around Crete and Thornton, on Thorn Creek, down to Lockport. There were but few members, and the work of the preacher was almost entirely that of exploring. Fifty-four members were, however, reported to conference. In .1838 the name was changed to Crete, and Jesse Halsted, who traveled several years thereafter in Wisconsin, was appointed to the charge. Mr. Halsted was followed in 1839 by a man supplied by the elder, and in 1840 Crete, as a separate charge, went out of sight, to reappear again thirteen years after.

Des Plaines Circuit was divided in 1837, and that portion lying along Fox River east, nearly to Chicago, was called DUPAGE. W. Wilcox, who had been on the Des Plaines Circuit the year before, and R. W. Clark were appointed to the work. This Brother Clark had been admitted on trial the year before, and appointed to Marion, in Central Illinois. He traveled, after this, Winchester Circuit in 1838, and in 1839 located.

From the territory of this circuit, where are now so many of our fine appointments, in 1838 two hundred and sixty-one members were reported—a large number for one circuit in that early time, but a small number compared with those who are working now in those old limits. In 1838 W. Wilcox was returned to the work, with William Gaddis as colleague. Elgin Circuit had been organized; with this exception the circuit was about the same as before. The same number of members as the last year was reported, which, if we report those from Elgin, make for the old circuit five hundred and forty-four. The next year, 1839, William Kimball was sent on as preacher in charge, and William Gaddis continued as junior.

WILLIAM KIMBALL commenced traveling in the New England Conference in 1828, and was appointed to Bristol, New Hampshire (Bristol, Illinois, was his last appointment in the regular work). He was afterwards appointed to Rochester and Barnard, in Vermont, and in 1833 located. He was readmitted into the New England Conference and appointed to Gill and Thomson, and in 1837 located to come West. He was readmitted into the Illinois Conference in 1839 and appointed, as we have seen, to Dupage. He was naturally a warm-hearted man of an ardent and impulsive temperament, and was carried away with the Wesleyan movement of 1840–43, and in 1842 located in order to join the Wesleyan Church. He resided afterward near Wheaton, Illinois, and was an active worker in the Wesleyan cause, and one of the chief agents in originating and supporting the Wesleyan Institute at Wheaton, an institution which by some management went to the Congregationalists in 1860. In 1853 Father Kimball left the Wesleyans and returned to the Church of his early choice, and in 1857 was employed by the elder on Chicken Grove Circuit. What a multitude of faithful men these radical (Protestant, Wesleyan, and Nazarite) movements have carried away by their pernicious influences! Usefulness and influence all gone, they live to destroy the Church that nursed them into spiritual life. Brother Kimball was still, in 1868, a member of the Methodist Church, residing at Wheaton, in his seventy-eighth year, fifty-fourth of his ministry, and fifty-eighth of his Christian life.

Mr. Kimball traveled the Dupage Circuit, commencing in 1839, and "had," as he says, "glorious good times in the way of the conversion of sinners."

The circuit was about seventy miles around, with nine Sabbath appointments. The first Sabbath the preachers preached in the morning at St. Charles, in the afternoon at Geneva, and in the evening at Batavia; the second Sabbath at Big Woods in the morning, Aurora in the afternoon and evening; the third Sabbath at Naperville in the morning, at Cass Point in the afternoon, and in the evening somewhere near by; the fourth Sabbath at Gary's mill in the morning, and Babcock's Grove in the afternoon. Besides there were many week-day appointments. The outlines were from St. Charles to Aurora, thence to Naperville, thence to Salt Creek, thence to the Des Plaines River, back by Babcock's Grove to St. Charles. This work they rode on horseback, "hearty, happy, and well." During the first year about seventy were added to the Church; the second year about one hundred, nearly all new converts. The revivals were most successful at Aurora, Big Woods, Gary's mill, and at Warrenville. James Selkrig, who afterwards went to the Wesleyans, and was, in 1856, a spiritualist lecturer, and in 1865 a member of the Baptist Church at Waukegan, where we trust he is resting his unquiet spirit, was the assistant preacher the second year. The preaching in most places was in private houses built of logs, the congregations coming on foot, on sleds, and in ox wagons. The quarterly-meetings were attended by people who came twenty and thirty miles.

There were four camp-meetings during the two years Mr. Kimball was on the Dupage Circuit, over all of which John Clark presided with great acceptance. The first was on Poplar Creek, near Elgin. The work went beyond all control. Brother Kimball baptized some six or eight, and on marching from the water back to camp two or three old men, hardened sinners, began to cry aloud for mercy, and attempted to run off the ground, but fell prostrate to the earth. This affected the crowd, so that a general conviction fell on the people. There were cries going up to God from convicted sinners, and shouts from new born souls. The remainder of that day was occupied with this most interesting work. This was in the Summer of 1838; the greater meeting was reserved for 1839.

The accommodations were about alike all over the conference. The preachers preached in log houses about twelve by fourteen, with one or two beds in a room used for seats. The children would perch themselves on the ladder rounds, and boards were laid on chairs for the older people. The preacher used a chair for a desk and was generally penned in one corner. We remember preaching in such a place at Mineral Point, where the people were standing looking in our face within arm's length. The congregations were not so large as now, but the houses were full.

CHAPTER XII.

THE WORK FROM 1835 TO 1840 CONTINUED.

IN 1838 the northern portion of the Dupage Circuit was set off into a new charge, which from the main appointment was called ELGIN CIRCUIT. From that time Elgin has not ceased to appear regularly on the minutes. Some time in the Summer of 1836 one or two families by the name of Hammer settled at Hoosier Grove, four miles east of Elgin, and an appointment was established there soon after.

William Royal, when on the Fox River Mission in 1836, explored the country east of Elgin, organizing classes and establishing appointments; among others the class at Hoosier Grove was organized by him. There were seven members, whose names were Joseph Russel, Sen., and wife, Joseph Russel, Jr., and wife, George Hammer, Rebecca and Elizabeth Hammer. The class was left for a time without a regularly appointed leader, but Brother Hammer served for a time in that capacity. Early in 1837 Brother Burritt was appointed leader. This was in some sense the beginning of the Elgin Church. W. Wilcox, who supplied the newly formed Des Plaines Circuit in 1836, entered upon his work in December, and preached in Elgin, December 12, 1836. This was probably the first Methodist sermon in that town. The text was Psalm lxiii, 2: "To see thy power and thy glory so as I have seen thee in the sanctuary." Brother Wilcox established a regular appointment, and on his regular rounds preached in the village January 9th and 23d, February 20th, April 17th, May 15th, June 12th, July 10th, August 7th, and September 4th. At his visit June 12, 1837, he organized the Elgin class at Solomon Hamilton's.

S. HAMILTON was born in New England in 1773, and was brought up a Calvinist, but was early led to Christ through the labors of the first Methodists. He made a profession of religion for seventy years. Coming to Elgin in 1836 he at once became a leading man in Methodism, and was an official member in different capacities until his death at Elgin, June 20, 1857, at which time he was eighty-four years of age. Mr. Wilcox had a year of severe labor, but was enabled to report two hundred and eighty-two members at its close. When the Elgin Circuit was formed in 1838 Hiram W. Frink and Jonathan M. Snow were sent on as preachers.

H. W. FRINK was received into the Illinois Conference in 1837, and appointed to Sheboygan, in Wisconsin. In 1839 he went to Watertown, in 1840 to Summit, in 1841 to Sycamore, and in 1842 he was again appointed to work in Wisconsin, and has ever since filled appointments in the bounds of that State.

J. M. SNOW was born in Montpelier, Vermont, October 30, 1809, and at seventeen years of age embraced religion and joined the Methodist Church. In 1838 he was admitted into the Illinois Conference. He had been for some time previous engaged in mercantile business at Racine. He continued to travel until 1852, being appointed to Princeton, Mt. Morris, Geneva, Washington, Sylvania, Troy, Janesville, Mineral Point, and Madison, all but the first two in Wisconsin. Some time in 1852 he got into some difficulties with his conference, which caused him to locate. Six years passed and he was readmitted and placed in a superannuated relation, and thereafter he lived most of the time in Chicago. His lungs became affected while on the Sylvania Circuit, and his health continued to fail until his death, which occurred in Chicago, April, 1862. When asked as to his prospects he began quoting,—

"Happy if with my latest breath,
I may but gasp His name,"

and ere he finished the verse he ceased to live on earth. He was a man of sterling character, earnest, persevering, efficient, yet being ardent in manner he often came in contact with opposing forces in a manner that sometimes caused friction. He performed for years noble pioneer work.

The Elgin Circuit was about forty miles square, with thirty-two appointments to be filled every two weeks. H. W. Frink was a single man, and boarded at Brother Filkins's, at Wheeling; J. M. Snow lived on Poplar Creek, two miles east of Elgin. The circuit embraced all the country in Illinois between

Fox River and the lake, north of a line from St. Charles to Chicago.

The first part of the year they held meetings at Solomon Hamilton's, one-half a mile north-west of Elgin, on the west side. The members were Solomon Hamilton and wife; Harvey Hamilton and Father Hamilton's daughter; a local preacher, Sherman by name, and wife, who lived three miles north-west, whose daughter was Mrs. Adams, of Beloit, so well known at camp-meetings; and Brother Todd and wife. In the Summer of 1839 the preaching was removed to the East Side. The local preachers on this circuit were John Nason, Caleb Lamb, Mark Noble, and Brother Sherman.

Brothers Frink and Snow together held a meeting in a large double house on Poplar Creek, commencing March 10, 1839. The leader said they could have no revival until the claim difficulties were settled. They went to work, however, and during two weeks there were about thirty sound conversions. It was a meeting of great power, old and young sharing its benefits. They soon selected a place near by for a camp-ground, and at once dedicated it to God. The committee was composed of Baptists, Presbyterians, and Methodists. The meeting commenced the 23d June, and did not close until July 3d. The preacher in charge was alone the first two days. After this they had plenty of ministerial help, the following ministers being present: John Clark, presiding elder; Peter Borein, W. S. Crissey, Frink and Snow, William Gaddis, James McKean, S. P. Keyes, L. S. Walker, N. Jewett, A. Chenowith, Elihu Springer, Isaac Scarritt, William Kimball, and Asa White. The weather was bad, and most of the services were held in the Chicago tent, which held three hundred persons. This was the largest tent many present had ever seen, and was reported to be a mainsail from a British vessel taken in the War of 1812. Chicago was well represented in the meeting. It was not long after the great revival under Peter Borein, "who," says H. W. Frink, "was one of the most eloquent men I ever knew." Mr. and Mrs. Garrett, who had lately been converted, were present, and were very efficient laborers. "Mr. Garrett, with streaming eyes, would address the large congregation, and thank God for the Gospel of Christ and the doctrines of Wesley." Over one hundred persons spoke in the Sunday morning love-feast. On Sabbath evening many were the slain of the Lord. The wicked fell as men slain in battle. There were during this meeting of eleven days over one hundred conversions, and a mission collection of sixty dollars was taken at one time. After this camp-meeting held on Poplar Creek, the meetings in Elgin were moved to a small frame chapel on the East Side. They preached in this for a short time, and then received notice to quit, when the preachers went into a grove near by to preach.

During the Summer of 1839 measures were taken to build a church. There was but one church on the circuit, and that was a small frame at Mark Noble's, built in 1839. The Elgin church was completed within a year; but it was not more than twenty-four by thirty-two feet in size, the same which, after being enlarged once or twice, was used till 1866.

In 1839 John Nason and J. M. Snow were the Elgin preachers. JOHN NASON came from the New England Conference, and joined the Illinois in 1838. He located in 1843, and died at Rockford in 1865. The year passed without any thing of note occurring; but there must have been prosperous times, for four hundred members were reported at conference.

ROCKFORD CIRCUIT appeared first in 1838, with L. S. Walker and Nathan Jewett as the preachers. The work included the north-western portion of the last year's Sycamore Circuit, and extended from Marengo to McHenry, and from those points to Beloit and Rockford. The appointments were at Rockford; at the mouth of the Kishwaukie; Newburg; Belvidere; Enoch's; Roscoe; Beloit; Linderman's, six miles east of Beloit; Round Prairie; Stevenson's; Diggins Settlement (now Harvard); Towers; Disbro's (now Alden); Richmond; English Prairie; Duffield's; Virginia Settlement; Crystal Lake; Deats (now Belden); White's Mill; and Pleasant Grove (now Marengo). The meetings were all held in private houses, except at Rockford, Round Prairie, and Crystal Lake. They were so far advanced in prosperity at these places as to have school-houses to worship in. The one at Round Prairie was built of poplar poles, however.

In the Summer of 1834 Mr. Germanicus Kent and Mr. Thatcher Blake, leaving Galena, made their way from Hamilton Diggins down the Pecatonica in some kind of a boat to Rock River, and down that river to Rockford, where they made claims. They were the first whites who came to Winnebago County.

Leaving the site of the present most beautiful city of Rockford, they went on down the river to Dixon's Ferry, from whence they returned to Galena by the Wabash and Galena road. In the Fall Mr. Kent returned to Rockford with Mr. Blake and his negro man Lewis, who had formerly been his slave in Alabama. They built a cabin in South Rockford. Mr. David S. Haight, from Onondaga County, New York, arrived with his family, May 1, 1835, and settled on the East Side, near the north-east corner of Main and State Streets. This was the first family that settled in Rockford, and Mrs. Haight was the first white female settler in the country, probably, for fifty miles. During the same month Mr. Kent brought his family to Rockford. The trees planted by Mrs. Kent's hand are still growing (1865). During the Summer of 1835 a large number of immigrants settled near the place. The town was at first called Midway, because halfway between Galena and Chicago. The beautiful ford across a bed of rock finally gave it the name it bears. It was sometimes called "Rockriverford." The land on which the city stands was purchased of the government for $1.25 an acre in 1843. The first store was opened in 1836 by J. A. Vance, an agent for Mr. Taylor, of Chicago. The first tavern was opened by Henry Thurston in 1837. The first postmaster was D. S. Haight, and the first school-teacher a Miss Brown. The first public religious services held in Rockford were conducted at the house of G. Kent, by his brother, Aratus Kent, a Presbyterian minister, then laboring in Galena. This occurred in June, 1835. There was a congregation of seventeen persons, all from the families of Mr. Kent and Mr. Haight. A few Methodist families arrived with the immigrants of 1835. Samuel Gregory, the first class-leader, and in whose house the first Methodist society in Rockford was organized, settled there in the Fall of 1835, and in June, 1836, his family came. Eliphalet Gregory arrived in 1835, and his family July 4, 1836. The first Methodist preaching in the country was at the house of Mr. Henry Enoch, in June, 1836, by William Royal, who was then on Fox River Mission. This house had but one room, and was sixteen by twenty feet in size, and stood about eight miles north-east of Rockford. The first sermon was in June. In July Brother Royal came again. Samuel Gregory and wife went up from Rockford in an ox-wagon, to hear the Gospel by one of their own kind of preachers. After preaching, the preacher and all his congregation took dinner together. This was Sunday. The next day Brother Royal went to Rockford to visit the Methodists there. He organized a class, consisting of Samuel Gregory, leader; his wife, Joanna Gregory; Daniel Beers and his wife, Mary Beers, who lived two or three miles east of the river; and Mrs. Mary Enoch. This occurred September 2, 1836, when Brother Royal was on his last round on his circuit, and on his way to conference. According to the best accounts we can get, Brother Royal never preached in Rockford. The organization just mentioned took place in a log house nearly a mile east of the river, near the Galena Railway. After this, prayer and class meetings were held every Sabbath morning at Samuel Gregory's, and prayer-meetings in the afternoon at Daniel Beers's. For two years the appointments were regularly filled by the preachers on Sycamore Circuit, and one of the quarterly-meetings of Sycamore Circuit was held in a barn at Rockford in July, 1838. Stephen Arnold, who went to Sycamore Circuit in 1836, preached very seldom in Rockford, probably not more than two or three times, owing to high water and the fact that there were no bridges. Whenever he did preach, it was in S. Gregory's log house. The Congregational Church was organized May 5, 1837, and the Baptist, December 22, 1838.

In 1837 William Gaddis and Robert Lane, two Irishmen, were appointed to Sycamore Circuit. Mr. Lane preached but a short time when he gave place to L. S. Walker, who had been sent to Somanoc. During the year a room was secured for preaching in an unfinished house belonging to D. S. Haight. This was in a large frame house near Mr. Haight's original log cabin. It was but a temporary arrangement permitted by Mr. Haight until his house was ready for occupying. L. S. Walker says: "I preached in the house of Mr. Boswell in 1838, his house being our chapel for the Summer. Our next place of worship was in a house used for a school, which stood near where the American House now stands. A parsonage was built this season, which I moved into in the Fall of 1838—the second built in the bounds of the Rock River Conference." It still stands on the north-west corner of the Park, an old low brown house. During the year 1838–39 the meetings were held in a building used for a court-house, printing office, and church. During the year there was prosperity. In one neighborhood previous to May, 1839, where there were fifteen families, at a place where three years before there was not a white inhabitant, every person over ten years of age found peace in believing. The third quarterly-meeting was held May 5th (we know not where). They had a jubilee, with John Clark, presiding elder, Peter R. Borein, W. S. Crissey, and T. S. Hitt to aid in the cheerful work. Up to May the preacher in charge reported that he had received by letter and on probation one hundred and eighty members, reporting at conference three hundred and ninety-five members. This was a large number, but remember the circuit extended from Rockford to Fox River.

In 1839 the circuit was divided, leaving all the appointments from Round Prairie to Fox River on Crystal Lake Circuit, and from Beloit to Belvidere on Roscoe Circuit, and Rockford was made a half station, with Nathan Jewett as preacher. It was not yet reduced to the size of our petty stations, for it had at the close of the year one hundred and eighty-five members. During the Winter of 1840 there was a gracious revival under N. Jewett, and a large number were added to the Church. During the Summer of 1840 a camp-meeting was held three miles east of Rockford. John Clark being at General Conference, Alexander Irvine took charge of the meeting. About one hundred persons were converted.

The Roscoe Circuit, which was formed in 1839 from a portion of the Rockford Circuit, received Milton Bourne as preacher. The appointments during the year were at Roscoe, Beloit, Waterloo, Rockton (then called Pecatonica), Belvidere, the half-way house between Rockford and Belvidere, Linderman's, and half a dozen other appointments.

The country in the vicinity of Roscoe began to be settled in 1836. Henry Abell, a member of the Methodist Episcopal Church from Chautauqua County, New York, came that year, he being the first Methodist that located in the place. About the same time some three or four others settled near the town, among whom were Franklin Abell, Smith Jenks, and John Lovesee, father of Rev. George Lovesee. In the Spring of 1837 Steven Arnold, then on Sycamore Circuit, went among the settlers and organized a class. Smith Jenks was appointed leader. The second visit of Steven Arnold was September 3, 1837, when he preached again, received additional members, and appointed Franklin Abell, leader. Prior to this last named visit Albert T. Tuttle, a local preacher, preached regularly to the people. From September, 1837, the place was considered in the bounds of the regular work. The meetings were held in the log cabins of Brothers Abell, Tuttle, and Jenks. One of the quarterly-meetings of Sycamore Circuit was held at Roscoe, November 18, 1837, which was the first quarterly-meeting held in that part of the country.

At Beloit Brother Bourne found a small class, and having a good revival during the year he left there a society of twenty members. The class had been organized by L. S. Walker the year before. When Brother Bourne first went on the circuit, being a young man of a not very assuming appearance, an official member (we believe belonging at Roscoe) met him and told him he was not such a man as they wanted, and he might as well leave the circuit. Mr. Bourne answered that he was sent to the charge by the bishop, and he expected to fill the appointments given him. One year ended and Brother Bourne's return being requested, he passed two profitable years on the work.

FREEPORT gave name to a circuit in 1838, and had that year James McKean and J. Gilham as preachers. Methodism was first introduced into Stephenson County by J. McKean in 1835, when he was on the Buffalo Grove Circuit, and many of the present societies that have existed from the early day were organized by that faithful pioneer. Three men seem to have been the organizers about the time (1836) that the country was permanently settled—S. R. Beggs, from the lake to Fox River; William Royal, from Fox to Rock Rivers; and J. McKean, from Rock River West.

In the Fall of 1835 Mr. Waddam, the pioneer settler from whom Waddam's Grove took its name, visited Dixon on business. He there fell in with James McKean, who had just come on to the Buffalo Grove Circuit. In conversation Mr. Waddam mentioned the name of Montague. After inquiry Mr. McKean found the Montagues were old acquaintances of his, and he immediately started off to visit them. He reached the cabin of Luman Montague and received a hearty welcome, because both of old acquaintance and his being a minister of the Gospel. There were but three or four families in the neighborhood; these were notified, and Sunday morning the scattered people gathered to the place appointed for preaching. A number of persons from the mines were in the grove hunting, who hearing of the preaching came also, so that in all there were about twenty persons present. But the attendance far exceeded the expectations of all parties. To that congregation in the log house of Luman Montague, which was but sixteen feet square, in November, 1835, James McKean preached the first sermon in the region of country now included in Stephenson County. The preacher was filled with missionary fire, and the occasion was hailed as the first Gospel day in that part of the frontier.

Until the conference of 1836 Mr. McKean kept on exploring the country around Freeport, and in that year a circuit was formed, called "Picatolica," to which Thomas W. Pope was appointed as preacher. The circuit embraced all the country from Rock River to Galena, and extended north into Wisconsin Territory. One of the preaching places was at the house of a local preacher by the name of Harcourt, or Haircoat. Luman Montague's, at Waddam's Grove, was another preaching place. Other preaching places were on Sugar River, near the Campbell settlement, at Horace D. Colburn's, and on Silver Creek. Henry Summers was presiding elder, but could hardly collect enough to make a quarterly-meeting, the members were so scattered. Mr. Pope made about four rounds on his circuit during the year. James McKean after serving on the Buffalo Grove work two years went to Picatolica in 1837. The circuit required five hundred miles travel each round, and it was from thirty to forty miles between some of the appointments. Mr. McKean did not leave regular appointments, but would go into a neighborhood and during the day visit each family and give out meeting for the evening. His rule was to visit one day, preach at night, ride next morning to the next preaching place, visit and preach, thus laboring around his work, publishing his appointments from house to house. He would be from six weeks to two months going around.

In the Summer of 1838 Brother McKean held a camp-meeting near Cedarville, three miles north of Freeport. John Crummer, from Bellevue, Iowa, B. Weed, presiding elder, T. S. Hitt, and Robert Delap, were present as preachers. The leading members of the mission were Luman Montague, Rodney Montague, Father Curtis, Rev. F. D. Bulkly, H. D. Colburn, G. W. Clingman, Levi Robie, Eli Frankeberger, and A. Goddard. Mr. McKean's salary was small; less than one hundred dollars was received. In 1838 the name of the circuit was changed to Freeport, and J. McKean continued on the work. In 1839 Samuel Pillsbury was put in charge of the extensive work. In 1839 there was but one family on the present site of Freeport; this was the family of William Baker. The place was a very small village until the railroads reached it, when it at once sprung up into a thriving city. It was probably laid out in 1838, as it gave name to the circuit that year. In 1839 Mr. Pillsbury and his colleague preached at Freeport, in the house of W. W. Buck, who was leader, and who joined conference in 1841; at Robie's settlement, now Cedarville, in a log school-house, where Isaiah Clingman was class-leader; Rock Grove, in Eli Frankeberger's house, Brother Wirt, leader; at Spring Grove, in Thomas Judkins's house, no class; at Aaron Baker's house; Edwin Smith's house, John Richey, leader; Dr. Emory's house, Emory, leader; Newman Campbell's house, where W. H. Bowen was leader; at A. Crane's; Nathan Varnie's, which two appointments were moved to Durand in 1857; at John Mason's, near Harrison; at James Phillips's; at Manchester settlement, in a log school-house, where Isaac Hance was leader; at Twelve Mile Grove, in the house of R. Robinson, who was leader; at New Mexico, Wisconsin, sometimes in Robert Delap's house, sometimes at E. Austin's; at Richland Timber, at John Carnes's house; at Daniel Harcourt's; at Union, in Boyd Phelps's house; at Griffin's Grove; at Ballenger's settlement, at Gaffin's house; at Curtis's settlement; at Waddam's Grove, in Luman Montague's house, Montague being leader; at

Willow Creek, in Rev. H. Giddings's house; and at Snyder's settlement. The preachers preached almost every day. Brother Pillsbury held two camp-meetings the first year on this work, in the Summer of 1840. They were most glorious. The first was in Richland Timber, on Rev. Daniel Harcourt's land. It commenced about the first of July. One hundred were converted, and eighty joined the Church. The preachers present were W. Wilcox, T. S. Hitt, Robert Delap, and B. Weed. The second meeting commenced about the 8th of August, in Campbell's Grove, near Durand, where there were about as many conversions as at the first. Between three and four hundred were converted during the two years Brother Pillsbury was on the circuit; among the converts were six or eight preachers. F. C. Winslow, an influential local preacher living for many years at Freeport, John Hartsough, Elisha Hartsough, J. P. Randolph, John Malony, and Asa Wood, who afterwards traveled as a member of conference in Wisconsin, were of the number. The circuit at this time owned an old house near Cedar Creek, in which Brother Pillsbury lived. In 1840 there were four hundred members. In 1841 R. A. Blanchard and A. M. Early were appointed to the Freeport Circuit. The charge remained about the same in size, with several new appointments. It was a prosperous year, there being about one hundred and fifty conversions.

There was a fine meeting at Robie's (now Cedarville). A man lived near, by the name of Edwards, who seldom went to meeting, and who, at forty years of age, said he had never prayed in his life. Himself and wife attended the meetings at Robie's. The wife was soon converted, and pushed for her husband. He pushed her away, and told her not to make a fool of herself. The next day he was struck under powerful conviction, and went alone to pray. He would not attend meeting in the evening. The wife went, leaving him alone; but when it was dark, he became afraid the devil would have him before his wife returned. To stay at home he dared not, and, cutting a club, set out for the meeting, and going into the house, he seated himself within eight feet of Brother Blanchard. The text for the evening was, "Awake, thou that sleepest!" Edwards arose to go forward, but reeled and staggered. His eyes glaring frightfully, he exclaimed, "Dark! dark!" and fell to the floor in groans of agony. The company bowed in prayer, and the agonizing sinner became at first calm, and then a heavenly smile lit up his countenance. He arose and said, "One thing I know: whereas I was once blind, I now see." He remained faithful many years, and then died.

Mr. Blanchard's receipts for the year, when every thing was counted, amounted to fifty dollars, of which only twelve dollars was cash. He had just come from the East, where he had hosts of friends, and as letters cost twenty-five cents postage, he paid nine dollars postage-bill, leaving three dollars in cash for other purposes. In the Summer of 1842 the lot on which the Methodist church now stands in Freeport was purchased for fifteen dollars. The prominent Methodists in the place then were B. Thatcher, Brother Waddell, Julius Smith, W. W. Buck, and H. Henry, a local preacher. The preachers preached in the court-house, which was the only good preaching-place on the whole circuit. Two or three log school-houses were, however, erected about this time, in which were held some of the most powerful meetings. In 1843 the stewards of the Freeport Circuit were Brothers Wilcoxon, G. W. Clingman, Julius Smith, and Peter Van Sickle. The first class in Freeport was organized by S. Pillsbury. The members lived for three miles around, each way, and were about ten in number. W. W. Buck was the first leader. A church was commenced under direction of J. F. Devore in 1852, but was not completed until 1854, when Henry Whipple was on the charge. It was dedicated at a quarterly-meeting of which Luke Hitchcock had charge. Silas Bolles preached at half-past ten o'clock on Sunday, presenting Christ as the foundation of the Church. L. Hitchcock preached in the evening from Isaiah lx, 1: "Arise, shine, for thy light is come." The indebtedness was $2,500, which was raised by subscription during the day. This was the 29th of October, 1854, that one of the best churches in the conference was thus dedicated to God.

CHAPTER XIII.

CRYSTAL LAKE AND DIXON.

CRYSTAL LAKE, though an unimportant place, gave a name to a new circuit in 1839. It was made up of the eastern portion of the Rockford Circuit of the year before, and included all the country from Fox River to Round Prairie, in Boone County, taking in the Marengo and Harmony charges. The preachers for 1839 were L. S. Walker and Ora A. Walker, who was received into conference this year. The appointments were at Crystal Lake, where there was a village and a school-house; at Deats's, near where Franklinville or Belden now is; Pleasant Grove, a mile south of where Marengo stands; Round Prairie; Harmony; Virginia Settlement, north of Woodstock; Diggins Settlement, a mile south of Harvard; Queen Ann; and McHenry. The first quarterly-meeting of the circuit was held at Round Prairie, November 4, 1839; John Clark, presiding elder; R. E. Streeter, secretary. The amount allowed to each preacher was two hundred and eighty-two dollars. The members present were C. H. Staples, Uriah Cottle; Jonathan Manzer, from the Diggins Settlement, who was afterwards a traveling preacher among the Wesleyans; William Deats, Wesley Diggins; J. Walkup, from Crystal Lake; R. K. Hurd, of Round Prairie; and R. Latham. The receipts were: From Round Prairie, $9.50; Diggins's class, $2.75, and enough besides to make up $17.25, of which L. S. Walker received $12.29; O. A. Walker, $2.75. Long rides and great pay!

The second quarterly-meeting was held at Uriah Cottle's, in Virginia Settlement, January 11, 1840. C. H. Shapley, of Harmony, was chosen steward, and elected as recording steward. The receipts improved. They were: Harmony, $8.87; Deats's, $8.50; Crystal Lake, $9.85; Queen Ann (three miles north of Woodstock), $1.00; Round Prairie, $1.50. The third quarterly-meeting was held at Pleasant Grove, May 6, 1840. For some reason O. A. Walker did not continue the year through, and W. B. Cooley, at the third quarterly-meeting, was engaged for the work. At this meeting there were receipts acknowledged from Stevenson's class, which had been formed near the present county-line church, six miles south-west of Harvard.

The fourth quarterly-meeting was held in the Diggins Settlement, August 14, 1840. John Clark, presiding elder, was present. The licenses of J. Maxon and Orrin Lewis were renewed. Philander Ferry was licensed to preach, and recommended to conference, but was not admitted. J. D. Maxon appealed to the conference against a decision of a class committee at Round Prairie. Gibson Wright, a member of the Church, appeared as complainant. The decision of the committee was reversed. Wm. R. Streeter also came with an appeal; the same complainant. Decision reversed. The charges against both the above were for entering land claimed by Gibson Wright, and the record of the trials, which are before us as we write, are fine specimens of the claim quarrels of that early day. Many a Methodist class was nearly broken up by the disputes about land. The receipts for the whole year on this the first year of one of our earliest and best circuits were: Virginia Settlement, $38.63; Round Prairie, $64; Harmony, $13.62; Deats's class, $25.48; Pleasant Grove, $27.37; Diggins Settlement, $61.31; Stevenson's, $6.87; Disbro's (Alden), $10.00; Columbia (?), $12.50; public collections, $21.32. Total, $304.42. Disbursed as follows: J. Clark, presiding elder, $16.16; L. S. Walker, $191.62; O. A. Walker, $91.00.

In 1840 O. A. Walker was the preacher in charge. The first quarterly-meeting was to have been held at Round Prairie; but as the elder could not find the place no meeting was held.

The second was held at David Duffield's, January 30, 1841; J. T. Mitchell, presiding elder, present. Members present: O. A. Walker, P. Ferry, and Orrin Lewis, local preachers; Uriah Cottle, Leander H. Bishop, William McConnel, C. H. Shapley, stewards; Truman Harvey, Luther Finch, Josiah Walkup, Isaac H. Fairchild, E. G. Wood, J. M. Day, S. R. Morris, leaders. Philander Ferry was engaged as supply to the circuit.

The third quarterly-meeting was held at McHenry. Additional members present: R. C. Hovey, leader, from Round Prairie. J. D. Maxon was up with another appeal from Round Prairie. He had been expelled, but was restored by the quarterly conference.

The fourth quarterly-meeting was held in Virginia Settlement, June 28, 1841. Members present: O. A. Walker, P. Ferry, preachers; E. G. Wood, exhorter; U. Cottle, C. H. Shapley, O. P. Rogers, L. H. Bishop, stewards; L. Finch, John Clark, Geo. Crocker, S. R. Morris, Isaac H. Fairchild, leaders.

The receipts for the year were: J. T. Mitchell, presiding elder, $21.88; O. A. Walker, $195.84; P. Ferry, $60.00 Two Sunday-schools were reported—one at Crystal Lake, the other at Pleasant Grove, with twenty-two scholars. The following were baptized during the year: Sally P. Chamberlain, Eli Evans, Emily Evans, John Dickerson, William Knox, John Job, Harriet Fuller, Charlotte Morris, adults; Nancy M. Bowman, Eliza Ann Bowman, Elijah M. Bowman (who, twenty years after, died at Fort Henry), Margaret G. Duffield, McKendree F. Bishop, Frances A. Walker, and John W. Murphy, children.

The first quarterly-meeting after conference, in 1841, was held at a camp-meeting at Pleasant Grove, September 18, 1841. Thomas Thorn is a new name on the official list. E. G. Wood received license to preach, and in 1862 went to the Nazarites. Asa White and Nathaniel Swift were the preachers. Elijah Bowman, of Round Prairie, was chosen a steward.

The second quarterly-meeting was appointed at Round Prairie; but there were not members present sufficient to hold a conference. The third was held in a school-house in the Diggins Settlement, February 26, 1842. Jonathan Manzer was secretary. Among the members present were Nathan Jewett, local deacon, and Michael Decker, exhorter. The appointments were the same as in 1839. N. Jewett, M. Decker, and Uriah Cottle were appointed a committee to prepare a camp-ground in Virginia Settlement, which camp-meeting was probably not held there; but the fourth quarterly-meeting was held at a camp-meeting near Crystal Lake, June 18, 1842. Edwin Brown, from Pleasant Grove, I. H. Fairchild, and M. Decker, from Virginia Settlement, were present as exhorters; L. H. Bishop, Elijah Bowman, Wesley Diggins, stewards; John T. Sanborn, from Kishwaukie Prairie, U. Cottle, David Barron, R. E. Streeter, George Crocker, S. R. Morris, and L. Finch, leaders. M. Decker came recommended for license to preach. The license and a recommendation to conference were granted. P. Ferry was again recommended to conference, but was not admitted. An answer to a question is given, that the circuit has no real estate and no need of church trustees. A vote was passed, recommending Round Prairie to be attached to the Roscoe work. We wonder if the conference was tired of the appeals from that quarter. The receipts for the year were: J. T. Mitchell, $23.85; Asa White, $231.00; N. Swift, $77.68.

The first quarterly-meeting for the year 1842 was held near Crystal Lake, in Albro's barn, September 3, 1842; S. H. Stocking, presiding elder;

Asa White and William Gaddis, preachers. The second quarterly-meeting failed. The third was held at Cold Spring Prairie, February 18, 1843. Solon and Oakley's appeared as new appointments; Round Prairie and Stevenson's had gone into the Belvidere Circuit. The fourth quarterly-meeting was held at a camp-meeting, June 10, 1843. Charles McClure and Edwin Brown were licensed to preach, and McClure recommended to conference. Four Sunday-schools were reported in operation. It was recommended that Big Foot and Cold Spring Prairie be set off into a circuit, to be called Big Foot. The whole receipts for the year were $232.00.

In 1843 the first quarterly-meeting was held at Pleasant Grove, October 14, 1843; William Vallette and Charles McClure, preachers. The second quarterly-meeting was held at McHenry, December 30th; the third at a school-house on Queen Ann Prairie, April 13, 1844, where a board of trustees was appointed, who reported at the last quarterly-meeting that they had a deed of parsonage property located at Crystal Lake. The fourth quarterly-meeting was held at a camp-meeting, June 22, 1844. Edwin Brown, from Pleasant Grove, was recommended to conference, and, being received, he was returned as junior preacher to the circuit the next year. The same thing occurred a year before with C. McClure. The following Sunday-school report was presented: Coral, 30 scholars; Kishwaukie Prairie, 43; Queen Ann, 36; Virginia Settlement, 40; total, 33 officers and teachers and 149 scholars. The appointments at this time were Crystal Lake, Coral, Pleasant Grove, English Prairie, Virginia Settlement, Deats's neighborhood (called Albion), McHenry, Queen Ann, Best's, Simon's, and Solon. Diggins Settlement had gone to the Wesleyans and Millerites.

From the conference of 1844 Levi Jenks and Edwin Brown were sent as preachers. The appointments remained the same as last year.

Levi Jenks had joined the conference in 1842, and had been appointed to Dupage Circuit. Previous to this he was a citizen of Joliet. In 1843 he was appointed to Joliet, and in 1845 to Milford. He located in 1846 and settled at Aurora. There he became a banker, and occupied for years a prominent position as a citizen. He was drawn into the so-called Nazarite movement in 1860, and withdrawing from the Church some time after united his destiny with the Free Methodists.

Edwin Brown appeared as a member of the quarterly conference on Crystal Lake Circuit, held at Crystal Lake, June, 1842, in the capacity of an exhorter. He was licensed to preach a year after, and in 1844 admitted to the Rock River Conference. Previous to this he had been class-leader at Pleasant Grove. From 1844 he has filled appointments regularly every year, and he will frequently appear in our pages. Crystal Lake Circuit began in 1840 with two hundred and thirty-two members, and commenced the year 1844, after losing much territory with three hundred and sixty.

Dixon Circuit was formed in 1839 from that portion of the Buffalo Grove Circuit lying east of

Rock River from Daysville to Lee Center, and was supplied by Luke Hitchcock, who had just come from the East. The appointments were at Dixon, Light House Point, Washington Grove, and Lee Center. There was a great revival during the Winter of 1840. Dixon, the headquarters of this, Luke Hitchcock's first western circuit, was known far and wide as Dixon's Ferry from 1830. From the time the lead mines of Galena began to attract attention teams from the Wabash River made their journeys north, and from Peru to Galena was opened one of the first roads in Northern Illinois. Along this road the first settlements of the Rock River country were made. In 1828 a French and Indian half-breed, named Ogee, built a cabin on the present site of Dixon, and established a ferry. In 1829 a post-office was located there, and one Gay, an employe of Ogee, was postmaster. Previous to 1830 Mr. John Dixon carried the mail once in two weeks from Peoria to Galena, and April 11th, 1830, having purchased the claim to the ferry, he settled his family at the place to which he has given name, and "Dixon's Ferry" became one of the noted points of the West. In the course of time "Dixon's Ferry" was changed to Dixon, and a thriving town began to beautify the rising banks.

The first appearance of Methodists in Dixon was in 1836, when Mr. Caleb Talmadge and his wife Amanda arrived in the place on the 13th of May.

There were no religious societies organized, and no preaching of the Gospel except twice for many months. Dixon was laid out as a town, but it counted only three log houses and a blacksmith's shop. One building was a double house, built of hewn logs, the upright part being about seventy feet in length. In this Mr. Talmadge kept a public house. In one end of the building was a store with dry-goods and groceries. The store had all the trade of the surrounding country and the tavern all the custom. Here often were found intelligent and sometimes pious travelers. Mrs. Talmadge, who was a Methodist, was ever looking out for the latter. James McKean, who was on the Buffalo Grove work, had an appointment at Dixon once in seven weeks. His was all the preaching for months, except one sermon by Alexander Irvine. Mrs. Dixon, wife of John Dixon, who gave name to the place, was a Baptist, and a devoted Christian woman. There was also a Mrs. Hamilton, who was a Presbyterian. Mr. Talmadge and wife and the two named were all that represented the Christian religion in Dixon in 1836. Sickness in the place often brought the three females together, when they poured out the troubles of their hearts to one another.

In the last days of December, 1836, Mrs. Talmadge went over to Mrs. Dixon's to talk and pray over the condition of things in town. The wickedness around would not let her rest. When she met Mrs. Dixon she was preparing to visit Mrs. Talmadge on the same errand. As Mrs. Dixon grasped Mrs. Talmadge's hand, she said: "I believe God has sent you here." They sat down and talked and wept together, and spoke of the anxiety they felt for others. Thus they passed the whole afternoon. Before they parted the family was called in, and after a chapter was read they bowed in prayer.

Mr. Talmadge had come in by this time, and after talking the matter over they agreed to appoint a meeting to be held each Sabbath at half-past ten. This was on Thursday. One week from the following Sabbath was the first Sabbath of 1837. Mrs. Dixon proposed that day as the day of commencement, but Mrs. Talmadge feared delay, and the next Sabbath, the last of 1836, was fixed upon as the time of commencing. When the hour of meeting arrived the little company of four Christians met at Mrs. Dixon's with burdened hearts. The cross was heavy. The entire population assembled, and in the company were lawyers, merchants, doctors, and government officials. Mr. Talmadge was a timid man, and left the heft of the burden to the women. Mrs. Dixon read a chapter, a hymn was sung, and prayer and speaking followed. Mrs. Talmadge, especially, had liberty that day. She spoke of what God had done for her, and of the need the community had of religion. The congregation was solemn and in tears. Mrs. Dixon's son and wife set out that day to seek a pardon of sin. Nor did they seek in vain. The son died in the faith and the wife was a member of the Methodist Church as late as 1865. These meetings were continued every Sabbath until Spring. During the Winter they had had but two sermons. The meetings were of so much interest the fire spread to other neighborhoods. Some came eight or nine miles in the coldest of weather to be at the Dixon prayer-meetings. Almost every Sabbath persons would be present from nine or ten miles away, and their houses were crowded. The citizens instead of opposing did all they could to encourage the meetings.

About the first of May, 1837, a class of eleven members was organized. The members were Caleb and Amanda Talmadge, John Richards, Ann Richards, Maria McClure, Israel Chamberlain, Mr. McCabe and wife, and Samuel Bowman and Eliza, his wife. A Sunday-school, with Samuel Bowman as superintendent, was organized in June, 1837. The first quarterly-meeting was held in the Summer of 1837. Isaac Pool and Robert Delap were the preachers, Henry Summers, the presiding elder. The quarterly conference was held in Mr. Talmadge's bar-room.

Brother Hitchcock was continued at Dixon in 1840, but during the Winter of 1841 the trustees of Rock River Seminary appointed him agent of that institution, and R. A. Blanchard was removed from the Buffalo Grove Circuit to fill Mr. Hitchcock's place at Dixon. During the Summer of 1841, at the last quarterly-meeting of the year held at Lighthouse, a revival meeting began, which lasted just one week, and resulted in the conversion of sixty souls. During this meeting two horse thieves, Driscol by name, were shot near the Lighthouse church by a company of settlers.

Until 1840 the Methodists worshiped at Dixon in the school-house. At this time a small church was commenced, which was dedicated in 1843 by John T. Mitchell, and in 1856 the society was worshiping in this old rough-looking edifice. At that time, Wilbur McKaig being pastor, a new and commodious church was built of brick forty-five by seventy-five feet in size, and was dedicated by Mr. McKaig March 1, 1857. The church, like many others, has since been burdened with debt, but through ups and downs, some of them peculiar to Dixon, the society is striving to maintain an honorable and prosperous existence.

Our present half decade closes in 1840 with twenty different charges, and three thousand seven hundred and fourteen members, with humble churches at Chicago, Galena, Washington Grove, Joliet, Plainfield, Elgin, and North Branch Chicago River. For the districts and presiding elders of this period see the appointments given at the commencement.

Among the elders were WILDER B. MACK, a most popular preacher in Vermont, Ohio, and Illinois, who in 1836 fell into sin and was expelled; BARTHOLOMEW WEED, one of the most active members of the first conference, and a leading delegate to General Conference in 1844, who came from the New Jersey Conference in 1837, and returned (from Iowa) to the Newark Conference in 1845, and who died a few years ago; ALFRED BRUNSON, who was admitted into the Ohio Conference in 1820 and appointed to Chautauqua, and who was preacher at Detroit in 1822, at Cleveland in 1832, Alleghany City, 1833, and who, in 1835, transferred to Illinois Conference, and was appointed elder on Galena District and missionary to Indians on the Upper Mississippi, who died about 1880.

CHAPTER XIV.

FIRST SESSION OF ROCK RIVER CONFERENCE.

WE now come to the most noted epoch of our worthy history. The first session of the Rock River Conference marks an era in our history more distinct than commonly occurs. At the session of the Illinois Conference in Bloomington, in 1839—the most northerly session ever held in the Northwest up to that time—provision was made for the division of the conference. The Illinois Conference included the State of Illinois and the territory west and north of the present Central Illinois and Rock River Conferences, as far as the white man had gone. There were already appointments west of the Mississippi in Iowa, and as far north as Green Bay and Fort Winnebago in Wisconsin.

The General Conference of May, 1840, consummated the division, setting off that part of the work north of the Kankakee and Illinois Rivers with all Iowa and Wisconsin into the new conference. The southern line was nearly identical with the present boundary between the Rock River and the Central Illinois Conferences. It sometimes seems to us of a later day that the name was not fitly chosen, but if we look for any other name we can find none appropriate. *Northern Illinois* would be more fitting now; but the conference embracing Iowa and Wisconsin, it was not a proper name in 1840. The new conference found its best circuits along the beautiful prairies of Rock River; and that country being the center of operations then in Northern Illinois, the conference received its present honored name. Methodism had its first and greatest successes along Rock River, and there the third church of the country was built, there the largest and best societies were organized, and, since Mt. Morris had been fixed upon as the site of the new conference seminary, the conference was appointed to be held at that place; and when it finally met, it was the first session of such a body north of Bloomington.

The ROCK RIVER CONFERENCE began its first session at Mt. Morris, August 26, 1840. The village was just laid out, and there were but one or two buildings on the site. The conference was held in connection with a camp-meeting, on Pine Creek, on the farm of T. S. Hitt, who was a member of the conference, a mile and a half north-west of the present seminary buildings. The sessions were held in a log building, some distance from the camp-ground. Bishop Waugh presided. He opened the session with remarks on the importance of beginning right in organizing a new conference, and the necessity of keeping in this very important field an active, zealous, and spiritual ministry, and the care necessary to employ such men *only* as God had called into the work, or who believe they are truly called of God to preach the Gospel.

The names of those who were to be considered members of the conference were called, when the following members appeared, and took their seats: Washington Wilcox, Benjamin T. Kavanaugh, Salmon Stebbins, James McKean, Sophronius H. Stocking, John Sinclair, Wesley Batcheller, H. W. Reed, Julius Field, Stephen P. Keyes, John Clark, Leander S. Walker, Wellington Weigley, Robert Delap, Hiram W. Frink, Thomas M. Kirkpatrick, Francis A. Chenowith, Isaac I. Stewart, William Simpson, John Crummer, Samuel Pillsbury, Elihu Springer, Henry Summers, Rufus Lummery.

B. T. Kavanaugh was chosen secretary; H. W. Reed, assistant. Neither of these ever had work in the bounds of Rock River Conference. H. W. Reed has been from that time to this an effective minister in Iowa. B. T. Kavanaugh, while connected with the conference, was on districts in Wisconsin. He is a brother of the late Hubbard H. Kavanaugh, one of the bishops of the South Church. He located in 1846, studied medicine, traveled as temperance lecturer and as Bible agent, and is still living, in Kentucky. The business of the conference went on in the usual form, with nothing of peculiar interest.

The Rock River Seminary, the building of which was just commenced, found a warm place in the preachers' hearts, many of them, in those days of poor pay, subscribing for hundred-dollar scholarships. The following persons were received on trial into the traveling connection: P. S. Richardson, C. N. Wager, Henry Hubbard, N. Swift, L. F.

Molthrop, W. B. Cooley, Sidney Wood, Asa White, M. F. Shinn, H. P. Chase, D. Worthington, H. Whitehead, James Ash, R. A. Blanchard, A. M. Early, E. P. Wood, C. Campbell, Philo Judson. Caleb Lamb was readmitted, and several came to the conference by transfer. J. T. Mitchell, Hooper Crews, and Asa McMurtry were transferred a month later, at the session of the Illinois Conference, and were really not members at the first session, and probably not present. There were two Indians present as probationary members, from the Lake Superior region, both of whom had been John Clark's assistants in 1834. They were George Copway, whose Indian name was Kahkahgebow, and H. P. Chase. On Sunday afternoon H. P. Chase preached one of the most moving missionary sermons it is the privilege of conference members to hear. Among other figurative allusions, he undertook to illustrate the spreading of Methodism.

"Men of science," he said, "so far as I know, have never been able to make water run up-stream; but Methodism has accomplished it, causing the waters of salvation to flow up the Mississippi, even to Lake Superior. The beavers build their dams and form their colonies, and when the colonies become overgrown the head-beaver sets out up-stream on an exploring trip, to search out a place for a new dam. Returning, he takes a few bold ones with him, and they build a new dam and form a new colony. So the Methodists came over the Ohio River, and went up the Mississippi, causing the waters of salvation to flow to Galena and to Prairie du Chien.

A colony was formed many years ago in Illinois. The Illinois Conference colony has carried on the work. The waters flowed up the Illinois River to Ottawa and Chicago, up Fox River to Big Woods, to St. Charles, to Elgin, and ran over the banks to the country east and west. They flowed up Rock River to Dixon and Buffalo Grove; and now," said the eloquent Indian, pointing to Bishop Waugh, "the big beaver, the bishop, has come here on Pine Creek to form another colony that will possess the land. And, thank God, these waters of life have rolled on to the Upper Mississippi, to Lake Superior, and lo, the poor Indian is drinking of the stream!"

During all this pathetic recital the people laughed and wept at the same time, and the shouts of praise for the blessings of an abounding Gospel rose high and wild and joyful from the very souls of the early settlers gathered there.

Since this is the first conference, we give the appointments of 1840 entire; but after this shall not, to any great extent, cumber our pages with appointments.

CHICAGO DISTRICT: *J. T. Mitchell, P. E.*—Chicago, H. Crews; Lake, William Gaddis; Wheeling, J. Nason; Elgin, S. Bolles; Crystalville, O. A. Walker; Roscoe and Belvidere, M. Bourne; Rockford, S. H. Stocking; Sycamore, L. S. Walker, N. Swift; Dupage, William Kimball; Naperville, C. Lamb.

OTTAWA DISTRICT: *J. Sinclair, P. E.*—Ottawa, J. L. Bennett; Milford, E. Springer; Wilmington,

R. Lummery; Juliet, W. Weigley; Lockport, W. Batchellor; Indian Creek, Asa White; Princeton, J. M. Snow, Bristol, H. Hadley.

MT. MORRIS DISTRICT: *J. Clark, P. E.*—Buffalo Grove, A. McMurtry, R. A. Blanchard; Dixon, supplied; Portland, William Vallette; Stevenson, C. N. Wager; Savannah, P. Judson; Galena, J. W. Whipple; Apple River, E. P. Wood; Freeport, S. Pillsbury, R. Brown; T. S. Hitt, agent for Rock River Seminary.

BURLINGTON DISTRICT: *H. Summers, P. E.*—Burlington, I. I. Stewart; Mt. Pleasant, T. M. Kirkpatrick; Richland, M. F. Shinn; Fox River Mission, N. Smith; Philadelphia, J. Arrington; Fort Madison, M. H. McMurtry, W. B. Cooley; Bloomington, N. Jewett; Crawfordsville, J. L. Kirkpatrick.

IOWA DISTRICT: *B. Weed, P. E.*—Iowa, G. G. Worthington; Rockingham, C. Campbell; Comanche, B. H. Cartwright; Marion, J. Hodges; Bellevue, P. S. Richardson; Clarksville, H. Hubbard; Dubuque, W. Wilcox.

INDIAN MISSION DISTRICT: *B. T. Kavanaugh, Superintendent.*—St. Peter's and Sioux Mission, D. King; Chippewa Mission, H. J. Brace, George Copway, H. P. Chase, A. Huddleson, J. Johnson; Sandy Lake, S. Spates.

PLATTVILLE DISTRICT: *H. W. Reed, P. E.*—Plattville, supplied; Lancaster and Prairie du Chien, W. Simpson, A. M. Early; Mineral Point and Wyota, J. G. Whitford; Monroe, J. Ash; Madison, supplied; Fort Winnebago, S. P. Keyes; Fon du

Lac, J. Halsted; Green Bay, supplied; Oneida Mission, H. R. Coleman.

MILWAUKEE DISTRICT: *Julius Field, P. E.*—Milwaukee, J. Crummer; Racine, L. F. Molthrop; Root River, H. Whitehead; Southport Mission, S. Stebbins; Burlington and Rochester, D. Worthington; Troy, J. McKean; Watertown, Sidney Wood; Summit, H. W. Frink; A. F. Rogers, transferred to Illinois Conference.

It will be seen that there were sixty-one charges, to which seventy-four preachers were appointed from the conference, with eleven places "to be supplied," in full or in part. Twenty-six of these charges were in our present bounds, with thirty-two preachers. There were seventeen preachers in Wisconsin, and eighteen in Iowa, not counting the Indian missionaries. The following conferences are direct outgrowths of this first Rock River Conference: Wisconsin, West Wisconsin, Minnesota, Iowa, Upper Iowa, and Des Moines. There is also a large German conference on the same ground. Among the appointments is T. S. Hitt, agent for Rock River Seminary; the same appointment appeared in 1839.

Though the Methodists have always preached to learned and unlearned, and although many of the preachers have lacked educational advantages, at the same time the Church has ever been forward to establish institutions of learning. Four million dollars were raised in the Centenary year for educational purposes. The corner-stone of a college was laid at Abingdon, Maryland, twenty-five miles from Baltimore, June 5, 1778, just five years after the first conference, and twenty years after the first society was organized. It was called, from Coke and Asbury, Cokesbury College. It enjoyed, during its ten years' existence, an extensive fame; but in 1795 it was burned to the ground. Asbury, somewhat discouraged, wrote: "The Lord called not Mr. Whitefield nor the Methodists to build colleges." It was not long after rebuilt, and the second time destroyed by fire. Whether correct or not, the Church now conceived that Providence did not intend that the Methodists should spend their time in establishing schools. But Methodism was born in Oxford College, and it could not be that this growing Church should ignore education. Early in the present century there began to be movements toward establishing institutions of learning. The Maine Wesleyan Seminary was founded at Readfield in 1823; the Wesleyan Academy at Wilbraham and the Oneida Conference Seminary at Cazenovia were founded in 1824. Before 1839 the Amenia Seminary in New York, the Falley Seminary at Fulton, the Genesee Wesleyan Seminary at Lima, Gouverneur Seminary, Preparatory Institute at Middletown, Newbury, Ripley Female College, Springfield Academy, and the Wilmington Collegiate Institute were all in operation, as were also the Indiana Asbury University, McKendree College, and the Wesleyan University. McKendree College, then just struggling into life, was the only Methodist institution in Illinois in 1839; and in the bounds of the Rock River Conference as late as 1850 there was no institution above a common select school, save alone the old and honorable Rock River Seminary. A detailed history of all the ups and downs of this institution, its debts and its clouds, its revivals and its days of sunshine, would occupy the pages of a volume rather than a chapter, and can therefore have but little attention. The Illinois Conference of 1838 appointed a committee to fix the location of a seminary in Northern Illinois, consisting of John Clark, Peter R. Borein, L. S. Walker, W. S. Crissey, and T. S. Hitt. The committee met at John Clark's log cabin on Fox River, in March, 1839, when Joliet, St. Charles, Geneva, Elgin, Rockford, Roscoe, Kishwaukie, and Maryland Colony were proposed. These places were invited to enter into competition, making offers to the committee. The committee met again in May. Roscoe, Kishwaukie, and the Maryland Colony alone made offers. Roscoe offered a subscription of $2,000, and town-lots and lands, which they valued at $5,000; Kishwaukie made about the same offer. Maryland Settlement offered a subscription of $8,000, indorsed by three of the principal men, and three hundred and twenty acres of land, which they bound themselves to deed to the trustees when it came into market. The last named place was selected by the committee as the place of location, and when the trustees met to lay out the village John Clark proposed to call the place Mt. Morris, after the most popular bishop of that time, and that name has been on Rock River Conference records ever since. Mt. Morris, which is situated on a high prairie, overlooking the country for sixteen miles in almost every direction, and its vicinity, was settled as early as 1837 by people from Washington County, Maryland, led to the place by N. Swingley and Samuel M. Hitt. The settlers were numerous enough to have regular preaching and a good school in 1838. A traveler, passing through the settlement in August, 1838, says the people were talking of a seminary. At the conference of 1839 T. S. Hitt was appointed agent. In 1840 the venerable building, which stood alone till 1851, was erected. It was of stone, thirty-six by seventy-five feet in size, and three stories high. Six months before the building was used, J. N. Waggoner, for many years afterward bookseller at Galena, taught classes in a small log building. Professor D. J. Pinckney, who had been educated at Lima, New York, was chosen principal in 1842, and entering upon his work, was at once popular, making a name for himself and the seminary all through the country. He was then one of the most eloquent preachers of the West. He was a genius, if there be such a being, who by intuition evolved great thoughts, and swept the skies with mellifluous tropes. With the faith and devotion of a Simpson, we know no reason why he might not have melted to tears national audiences. In 1847 he retired to his farm near by, and there continued to reside, being elected now and then to some office in the State, that served to bring out his reserved and latent powers. He died about 1882. Professor S. R. Thorp was principal for a year, and was succeeded in 1847 by C. C. Olds; he by Professor Mattison and S. M. Fellows. In 1855 W. T. Harlow came, and for ten years guided the affairs of the institution. Debts have been a burden upon the institution from the beginning, and in 1861 it was sold to pay its indebtedness. A stock company was formed, with Professor Harlow at its head, who repurchased the property, and for a time it was really under individual control, though under conference influence and patronage. But in 1876 it passed out of the hands of the Church. Long may its walls stand emblems of its moral power!

Many of the best ministers of the Rock River Conference received their education at this seminary. When, in 1846, we had fully decided to become a Methodist preacher, and desired to enter upon higher studies than those taught in the public schools of the city of our home, we could find in all the bounds of the Rock River Conference no school of higher grade than the public schools, excepting select schools, taught here and there during Winter months, save alone the Rock River Seminary, founded by the pioneer Methodist preachers. In *no* other place in the bounds of our conference could we study Greek or Latin, rhetoric or algebra, logic or mental philosophy. But out there on the prairie, which seemed the termination of the Great West, we found a school of high grade, to which aspiring students from a hundred miles around gathered to prepare for noble action. And few realize what an influence for good the old seminary, founded by the money and toil of our early members and itinerants, has had throughout the North-west, through her intelligent sons and daughters. At the conference in 1840 twenty-five preachers subscribed for one-hundred-dollar scholarships. The seminary introduced at first the manual-labor system, so popular in that day; but, as in almost all other instances, it proved a failure. Old Rock River Seminary, mother of seminaries and of men, stands not alone to-day, but none stands with more honor. Around no other institution in the West cluster such ardent memories. Men of note have linked their names to the institution as teachers, and her students occupy honorable positions in all parts of the land. The rising schools at Evanston and Aurora shall never dethrone the venerable *alma mater* from the affections of her children. Among teachers whose names will live, besides those mentioned already, are Miss Russel, S. M. Fellows, Miss E. V. Mitchell, Miss Olin, W. S. Pope, and others; and among students are General W. H. Wallace, slain at Pittsburg Landing; H. L., James N., and J. W. Martin, D. W. Linn, S. G. Havermale, D. J. Holmes, M. L. Reed, A. D. Field, W. P. Jones, J. T. Hannah, Henry Whipple, T. H. Hagerty, John A. Gray, F. D. Corwin, and Bishop C. H. Fowler.

CHAPTER XV.

NEW CHARGES OF 1840.

AMONG the new charges appearing in 1840 was BELVIDERE. It was, however, yet in connection with Roscoe Circuit; but the next year it appeared independent, and has since become one of our most pleasant stations. The first settlements commenced in Belvidere in 1835. In June, 1836, the first sermon was preached in Mr. Caswell's house by William Royal, who was at that time on Fox River Mission. Brother Royal, it will be recollected, set out in the Spring of 1836 forming classes and establishing appointments from Elgin to Rockford, visiting Pleasant Grove, Belvidere, Enoch's, Roscoe, and Rockford. Stephen Arnold, who was sent to the newly formed Sycamore Circuit in 1836, kept up the appointment at Belvidere; but a class was not organized until September 24, 1837, three days before the session of the conference that year. William Gaddis, the assistant preacher on the circuit, received the members of the first class into the Church. There were thirteen names to begin with, a much larger number than were usually found at the first forming of a class in that day. Brother Gaddis preached at the time from Isaiah i, 18: "Come now, and let us reason together," etc.

James McBride was appointed leader. The other members, as far as known, were the leader's wife; Brother Evans, wife, and sister; Milton S. Mason, his wife Mary Mason, and her sister; Enos Raridan, William Dresser, and Ransom Gool.

The Baptist Church was organized with thirteen members July 31, 1836. Belvidere was on Sycamore Circuit until the conference of 1838, when it was on the Rockford Circuit, and in 1839, 1840, and 1841 it was an appointment on Roscoe Circuit. The preachers were, 1837, L. S. Walker and Wm. Gaddis; 1838, L. S. Walker and N. Jewett; 1839–40, Milton Bourne; 1841, James McKean. A meeting was held in the village the last day of the year, 1837, at the house of James McBride, which ended with a watch-night meeting. There were three preachers present. There was preaching at eleven o'clock in the morning by Mr. Lane, an Irishman, who supplied the work for a time, after which there was class-meeting. William Gaddis preached in the evening, taking for his text, "There is but a step betwixt me and death." A prayer-meeting followed, after which, at ten o'clock, there was preaching by Nathan Jewett. The meeting ended at midnight, and altogether it was a time of rejoicing to the new settlers.

April 27, 1838, the third quarterly-meeting for the year on Sycamore Circuit was held at Belvidere, it being the first ever held in the place. The presiding elder, John Clark, preached with great power and acceptance. On Saturday, as we have seen, the meeting was held in a little log house used as a school room, and on Sunday held in a building just inclosed as a work-shop. Elder Clark preached Saturday from James i, 25; on Sunday from 2 Corinthians viii, 9. In 1842 Belvidere became the headquarters of a circuit which embraced Bonus and Round Prairies, with R. A. Blanchard and John Hedges as preachers. The last quarterly conference of Crystal Lake Circuit in 1842 passed resolutions recommending the attachment of the Round Prairie and Stevenson classes to the Roscoe work. The result was the division of the Roscoe Circuit, leaving the Belvidere portion with appointments at Round Prairie, Russellville, Bonus Prairie, Belvidere, and Beaver.

The appointments of Belvidere Circuit in 1843 were at Newbury, Brown's, South Branch, Blood's Point, Shattuck's Grove, Lord's, Garden Prairie, Poplar Grove, and Beaver. In 1842 there were but twenty members at Belvidere, and they were mostly poor. Mr. Blanchard procured three lots of Dr. Malony for church purposes. Robert McBride had put up a large frame for a dwelling, but being unable to finish it he gave the frame to the society. It was eighteen by twenty-six feet in size. Mr. Blanchard moved this on to the lots he had secured, and set about finishing the building for a church. He begged oak shingles of one man, oak flooring of another, oak lath of a third, and procuring a team he hauled the lumber ten miles himself. Black walnut lumber was secured for door and window casings. One mechanic made the doors, and another dressed the flooring. Mr. Blanchard raised money sufficient to purchase one thousand feet of siding at Chicago, and set to work laying the floor and shingling the roof himself. He also put on nearly all the siding. This superb edifice was ready for the first quarterly-meeting of the year. This was held by the presiding elder, S. H. Stocking. A revival followed, in which eighty persons were converted. Before the year closed the subscription was raised for building the church that was still standing in 1870. We give the above items to show how they built churches in those days. The old Canal Street Church, Chicago, was built in 1843 in nearly the same way. Much of the work was volunteer work.

The year closed with two hundred and ninety-four members, and these two worthy men were followed by O. W. Munger. The circuit continued to detach its territory until 1850, when Belvidere became a station. In 1849 it was a half station, with George Lovesee as preacher. There was preaching every Sunday morning in Belvidere, and at Shirley School-house, Blood's Point, Shattuck's Grove, and Beaver Creek, each once in four weeks, on Sabbath afternoon. The bare church walls had been standing for years in Belvidere. During the Winter of 1850 there was a glorious revival, with a large accession. The preacher raised money to finish the church, and in 1850 it was completed. During the Winter of 1853 there was a revival resulting in the conversion of a hundred souls, and from that time the society there has been on the upward tendency.

NAPERVILLE is another new charge appearing in 1840—it was the year before included in Dupage Circuit. In July, 1831, the schooner *Telegraph*, from Ashtabula, Ohio, Captain Joseph and John Naper, arrived at Chicago with a number of families. The families of the Napers went west and settled at Naper's Grove, near where Naperville now stands. The village took its name from Captain Joseph Naper, he being the first white settler upon the present site. In 1831 a settlement was also made at the forks of the Dupage, six miles south-east of Naperville. Rev. Isaac Scarritt was among the settlers at that place. S. R. Beggs preached the first sermon in the neighborhood of Naperville in the Fall of 1832. He put up at Captain Naper's on Saturday night, and preached in a private house to a congregation of twenty, half a mile north-west of the present town. E. Springer organized the first class in Naperville in the Fall of 1836. He also organized, about the same time, the class at Warrenville, one of the leading appointments of Naperville Circuit. The meetings in that day at Warrenville were held at the houses of Jude P., and Erastus Gary, brothers of George Gary of the Black River Conference, a couple of young men who had come out from Connecticut, converts of the early Methodist preachers of New England.

The settlers of Naperville and vicinity were about equally divided between Southern and Eastern people. The two streams, one up the Illinois River, the other through Chicago, crossed each other in Northern Illinois. The Naperville appointment continued in the Des Plaines and Dupage Circuits until 1840, and in 1841 it was again absorbed in Dupage, and did not give name to a charge again until 1847. At the close of the year 1841 ninety-two members were reported. From 1847–49 Naperville was more affected by the James Mitchell troubles than any point outside Chicago. This was owing to the fact that several Chicago discontents settled at Naperville, among whom was Mr. Lyman, who was one of the chief originators of Indiana Street Church. In 1849 the society at Naperville became so factious they would not receive their preacher, O. W. Munger, and sent to the Protestant Methodist Conference for the best preacher they had. Mr. Strong, the very best man in that conference, was sent, and he preached to the Naperville people for a year. In 1848 the appointments were at Naperville, Downer's Grove, Mayfield's School-house, Gary's Mill, Warrenville, Babcock's Grove, Clifford's School-house, Upper Cass School-house, and Lower Cass.

The leaders were at Naperville, A. Underwood; Charles Gary at the mill; F. Talmadge at Warrenville; Leander Clifford at Clifford School-house. The Gary class centered at the junction in 1859, and in 1860 a church was built principally through the influence of Charles Gary. Benjamin Close when on the Naperville Circuit in 1860 built a church at Warrenville, principally by the help of Jude P. Gary and Brother Graves.

In 1840 Lockport first appeared on the minutes. From the beginning the place had been an appointment on the Joliet Circuit. It is not certain who preached the first sermon there. It was, however, S. R. Beggs or W. S. Crissey. Mr. Crissey organized the society there in the Summer of 1839, during his second year on Joliet Circuit. The members were G. W. Works, leader, Mrs. Works, David Brezee (who died in 1849) and wife, Alonzo Brooks, Robert Lowry, Polly McMillen, Diza Manning, Achsia Heath, Julia Reed, and a few others. At the close of the year one hundred and forty members were reported at conference. The circuit was re-attached to the Joliet Circuit in 1842, and thus remained until 1850, when it became a circuit by itself. In 1849 S. F. Denning was appointed to the Joliet Circuit, but as Lockport was then the most pleasant place, the preacher lived at Lockport. The preaching was in the evening in an old schoolhouse. During the year, probably in the Summer of 1850, Brother Denning began a small church. It was but twenty by thirty-two feet in size, and was partly plastered and seated with rough seats by Fall, so that the society had a passable home of its own without going in debt a penny. In 1850 Joliet was made a mission station, leaving the remainder of the old work in Lockport Circuit, with S. F. Denning returned as preacher. He preached every Sunday in Lockport, one Sabbath in the morning the other in the evening. The other appointments were Yankee Settlement, Chelsea, Francis's class on Hickory Creek, South Chelsea, Dryer's class, Hadley, and Mt. Hope. The preaching was in schoolhouses in every place but Lockport.

During this year the church at Lockport was completed, and was dedicated by Hooper Crews. Colonel Manning pronounced the little church beautiful, but best of all was the absence of debt, that incubus upon so many churches. A church was also commenced at Chelsea and inclosed, so that it was used most of the year by supplying temporary seats. It was thirty by forty feet in size, and was in its unfinished condition much better than the old school-house. Miles L. Reed, a man with a world of energy, went to Lockport in 1854, and soon set about building a large and commodious church. The church when finished was forty-two by sixty-five feet, with basement, the whole costing $6,000. The corner-stone was laid July 4, 1855, by J. V. Watson, and it was dedicated Sabbath, July 13, 1856, by James B. Finley, text, Isaiah xi, 6–9. There was yet $1,500 lacking to meet expenses. A subscription was taken amounting to $1,100. In the afternoon Mr. Finley related incidents in his experience in early ministerial life, and J. W. Flowers, presiding elder of the district, preached in the evening. Joel A. Manning paid $1,300 towards the erection of this fine building. The church stands as a worthy monument of Brother Reed's untiring energy. From this time Methodism began to rise. There was a revival in 1857, with thirty converts. Joel Manning was class-leader from 1843. Lockport is now a desirable appointment. A new circuit and a new preacher appeared together in 1840. It was Savannah Circuit, with Philo Judson as preacher.

Savannah Circuit embraced all the country along the Mississippi from Galena to Rock Island. It was a wild new country, and the best place the preacher could find to live in was a board shanty put up under the lee of a larger building. On this first circuit Mr. Judson gave promise of the man he has since shown himself to be. He established the first regular appointment at Albany, and in 1857 an old periodical book was lying about the parsonage at Albany, in which were many items and accounts written and kept in order in Mr. Judson's best style. If he ever forgot that first circuit the people have not forgotten him. The circuit continued the same in 1841, with W. W. Buck and G. L. S. Stuff as preachers. Both preachers were received on trial this year. Mr. Buck was appointed to Prophetstown in 1842, to Buffalo Grove in 1843, and in 1844 he located.

Savannah Circuit was divided until it became weak and small, and in 1843 disappeared. But in 1857 the town gave name to another small charge. It had the year before been embraced in the Mt. Carroll Circuit. The appointments were at Savannah, Pleasant Hill school-house four miles east of Savannah, Ashby's school-house, and Mt. Zion, five miles north of Savannah.

CHAPTER XVI.

CHICAGO, ELGIN, AND ROCKFORD FROM 1840 *TO* 1845.

CHICAGO in 1840 received as pastor Hooper Crews. Old Clark Street could not have received a more fitting man. Chicago was then, in Church as well as in secular matters, beginning to recover from the crash of 1837, and from the date of Mr. Crews's appointment Chicago Methodism has had an upward tendency. There were at the commencement of the year one hundred and fifty members; at its close one hundred and eighty-nine. Hooper Crews remained there two years, and during his term prosperity, with many conversions, attended his ministry. The church of 1834 had, in Peter Borein's time (1838), been enlarged, and now it was doubled in size, so that the original north side church formed a quarter of the large low church of 1845.

In 1842 N. P. Cunningham was transferred from the Illinois Conference to serve Clark Street. When he arrived at Chicago he found the custom still in force in all the Churches of preaching three times on the Sabbath. In the Spring, by common consent, the afternoon sermon was discontinued. The conference which held its session in Chicago had just closed, and had left a revival influence behind it. A revival was on hand without effort, and when one afternoon in the middle of November, 1842, we stepped into the Methodist Church for the first time the people were alive. One brother, Harrington by name, after talking to the people, interrupting the sermon, fell to the floor and lay on his back in front of the altar, shouting. That was a Winter of great revivals. A protracted meeting commenced in the Methodist Church, which continued every night for three months. There were one hundred and fifty conversions. Brother Crews, who was presiding elder on the Chicago District, remarked in meeting one evening towards Spring that he had attended meeting at different places on his district every evening for three months. In Chicago, in every place, among all classes, religion was the topic. You could not enter a store but debates for or against religion were on hand. For three months we, at school, along the streets, in the stores, scarcely ever heard a knot of people in conversation but the topic was religion. One thing that conduced to this was the Millerite excitement of that year. In that day we knew of no converts to the Advent ideas in Illinois, but have since learned that in McHenry and Boone Counties, at Harvard, and at Round Prairie there were such converts, and these are all we have ever heard of in the State who in 1843 believed the Advent doctrine. At Round Prairie they were Baptists, at Diggins settlement they were Methodists. But though there were no professed converts in Chicago the agitation of the subject caused people to think of religion and the judgment day, and thus give their thoughts to a preparation for death. A splendid comet hung across the Southern heavens for a month. This, with the Millerites, was one of the "signs and wonders in heaven," and so long as it showed its gorgeous brilliance in the sky people were led to talk of its premonitions. As an instance of the doings of the times allow us to cite a trivial incident. At the close of meeting one night a young brother asked us if we had seen the wonderful egg at the hardware store. We had not seen it. He urged us to go, for it was a most wonderful sight. Being a curious Yankee the next morning early we set out a half mile down town to William Wheeler's store and obtained a view of the wonderful egg. It had been brought in from the country and sold for fifty cents. On the shell in rough raised letters, seemingly in nature's own handiwork were the ominous words:

"In eighteen hundred and forty-three,
The end of time will be."

This, as the story went, had been laid by the hen in its lettered condition, and it became a nine days' wonder. In a week the owner received another egg from a chemist with these still more ominous words:

"In eighteen hundred and forty-four,
William Wheeler will be no more."

This explained the hoax and showed how a chemist with acids could do the lettering.

Brother Cunningham was one of the most assiduous laborers Chicago Methodism has ever been blest with. He walked the snowy streets day after day for miles, hunting up the lost sheep. But, with all his toils, he was never very popular with the older members. He dressed in brown full cloth, and preached much against dress and worldly fashion, and, we suspect, was opposed to choirs; besides, there was a strength of will that made him stand up to oppose all error and wrong. During the Winter Rev. C. B. Smith was preaching at the Baptist Church. He was a schemer, and while baptizing his young converts two nights in a week would take occasion to give the anti-immersion people a stroke or two. Many sailors attended Mr. Smith's Church, won by his keenness of wit and common sense, and one Sunday morning he caused to be hoisted over his church a flag with the significant word, "BETHEL," in letters of white in a field of blue. Antagonism on one side produces it on another, and N. P. Cunningham, in what he considered self-defense, often answered the challenges of the eloquent Baptist, who succeeded now and then in getting a sheep from Cunningham's flock.

The favorite chorus sung in this meeting of 1843 we have never heard since. It thrilled our young heart. It was,—

"I'm bound for the promised land,
O who will come and go with me,
I'm bound for the promised land."

James McClane and the present writer joined the Methodist Episcopal Church at Clark Street in the Fall of 1842. We had made a profession of religion on Fox River in November of this year, but still in some sort we consider N. P. Cunningham as our spiritual father. There is little significance probably in coincidences, but the fact that he was licensed to exhort the same year we were born, and that he died very nearly the same day we were received into conference, has caused us to wonder if the Lord would not suffer his mantle to fall upon us. Mr. Cunningham was a tall, spare, light-haired man, with pathetic and eloquent manner. He could pray with a spirit that would seem to carry the people up to the very gates of heaven. Many of his converts have arisen to become faithful members of the Church. He began the year with one hundred and eighty-nine members and closed with two hundred and eighty-nine, being an increase of one hundred.

At the close of the conference year Canal Street Church was under way, and two preachers were sent to the charge. These were Luke Hitchcock and Abram Hanson. The year 1843 stands ever memorable as the time when a second charge and a second preacher appeared in the city. It was the *first* second charge in any place in the Rock River Conference. The two societies were continued together as one charge until 1845, each preacher preaching in the morning at one church, and in the evening at the other, changing about each Sabbath. This was rather a dull year. Luke Hitchcock was always more intellectual than stirring, and he had poor health from the beginning of the year, which caused him to leave the work entirely after six months. Mr. Hanson was an eloquent, flowery young Englishman, just received into conference, who drew the polite world around him. Besides, the great Millerite strain of the year before had subsided, and the cold reaction had set in, and over the whole city there was carelessness. Neglect and forgetfulness seemed to come over the people. Protracted meetings were held during the Winter, but they were slimly attended, and there were never more than three or four forward for prayers at a time. It was a year of thinning and sifting; but still, by immigration and the few conversions, three hundred and fifty members were reported to conference. The presiding elder, H. Crews, supplied the pulpit after Brother Hitchcock's departure. Brother Hanson left at conference time, waved away by many a white handkerchief from the Chicago River, as he gently glided from our view on a lake steamer, bound for England. He was absent a year, but returned in time to be readmitted to conference in 1846, to be appointed to Old Town, Galena. In 1847–48 he was appointed to Kenosha; in 1849–50, to Racine; and in 1851 he took a superannuated relation, and has, we believe, never been in the regular work since, at one time even being out of the Church. He went as consul to Hayti in 1864, and died at Monrovia in July, 1866.

As we have observed elsewhere, many English were members of Clark Street Church, and, consequently, English customs prevailed. The love-feast ticket had long been in use; but this year they passed out of fashion. It is probable that H. Crews issued the last of these tickets that were ever given out by Clark Street pastors. The love-feasts were always held with closed doors, and you were admitted on presentation of the ticket. The following is a copy of one of the last ever issued:

"*Alvaro Field.*

"'In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness.' (Psa. xxxi, 1.)

"*4th Qr., July,* 1844. H. CREWS."

The year following the appointment of Hitchcock and Hanson, W. M. D. RYAN and Warner Oliver were sent to the Chicago Circuit. Mr. Ryan had been a Whig stump-orator in Ohio, and being converted at a camp-meeting, he preached at the stand in three hours after his conversion, and drove things at high pressure ever after. He was admitted to the Ohio Conference in 1839 and appointed junior preacher at Rushville. In 1840 he was appointed junior on Deer Creek Circuit, in the same relation to Hillsboro in 1841, as preacher in charge at Ripley in 1842, and in 1844 at Chicago. In 1846 he went to Milwaukee, but during the year, by an arrangement with F. M. Mills, he changed Milwaukee for a charge in Baltimore as junior preacher on Baltimore Circuit. In 1849 he was at Columbia Street. Here he had some sweeping revivals. In 1851 he was transferred to Philadelphia Conference and appointed to St. George's Chapel. He remained in Philadelphia a year or two and was made agent of the Metropolitan Methodist Episcopal Church at Washington. This stupendous scheme could have been pushed through by Dr. Ryan, M. D., if by any one, but for once he undertook to lift a burden too heavy to bear. In 1857 the State Street Church, Chicago, desired to leave their humble room, and they procured the appointment of Dr. Ryan as their preacher. He engineered the building of Wabash Avenue Church, and after two years returned to Baltimore. Since that time he has been in charge of churches in Washington City, and there he alternated between a revival and a church building scheme.

Warner Oliver, who had been a member of the Illinois Conference for several years, and who went to California in 1850, was at Clark Street a Sunday before Mr. Ryan came. We all felt that he was the man we needed. There was a life and interest in his preaching, which reminded us of old times. But when on the next Sunday Mr. Ryan appeared our joy knew no bounds. His first sermon in Chicago was Ryanish all over. He pounded the Bible, he flew from side to side of the old box pulpit, he exulted, and exclaimed, and harangued, and aroused, melted to tears, and exhilarated to shouts the vast throng crowded into the old wooden shell. The preacher himself was dripping with perspiration, his linen being as wet as on wash day. He captured the people that morning and held them for two years. If you ask by what chain, I say by one attached to the emotions, and not to the intellect. Storm a man's soul and you have him.

Mr. Ryan was a medley. He was a mixture of enthusiasm, pathos, blarney, pompousness, and satire, with enough assurance to make him think he could do what he pleased. His great forte in 1845 was portraiture of persons and painting of scenes. Peter Borein displayed to view the experience of men, Ryan their actions, even to mimicry. He would sometimes reach over the pulpit, and opening the doors of the lower world would let his congregation have such a vivid sight of the damned they would quiver. Then heaven, gorgeous, glorious, would burst its doors with the overflow of glory, and the people, dazzled with the sight, would shout for joy. He was withal a little given to the hypo. Things would clothe themselves in shadows, and alone at home he would sink in despondency. He was troubled at times with attacks of bilious cholera, and sending for the physician would make ready to die. The doctor learned the weak point very soon, and sometimes rallied him by strategy. Once the preacher was about to depart. A few more hours, and his life would be ended. The doctor, D. S. Smith, feeling his pulse, remarked: "Brother Ryan, what a muscular arm you have!" Upon this, Mr. Ryan raised himself up in his bed, and, baring his arm, exhibited its nervous muscles, and began to tell the weights it had lifted and the great feats of strength it had performed. And so the physician beguiled him into stories of youthful doings, until, the pains subsiding, he was soon on his feet, a well man. After these sick spells we were sure to hear from him in the pulpit; for then he always went ahead of himself in pulpit thunder. At one time, when he was carried away in one of his after-sickness gusts, he exclaimed, "Bless God, I have had the fever this week!"

In social conversation he was always entertaining the brethren with his wonderful doings. He was put up to preach at the Galena Conference in 1846. The sermon reverberated, not only through old Bench Street Church, but through street and alley, over hills and vales; and, in conclusion, he informed his astonished audience that if he could have had another hour and his accustomed physical strength, they would have heard from him! After this sermon, in private conversation with a parcel of ministers, where the subject of Ryan's modes came up, he gave them a bit of his experience in the preaching line. Among other things, he gave them this picture: "The serpent of sin lays the eggs of remorse in the soul, which, hatching there, gnaw upon the soul, world without end. There," said he, "that is not a touching to what I can do." After the Clark Street Church was built in 1845, a Chicago painter drew the church, with Dr. Ryan standing near by, pointing up to the steeple with his gold-headed cane, showing a stranger its lofty spire, as much as to say, "Do you see that?" This picture was framed, after being signed by the official board, and presented to Mr. Ryan. The picture was hung up in a prominent place, and Brother Ryan said he preferred it as a gift rather than two hundred dollars in cash. All will understand that the main constituents of such a nature are rare cleverness and good-will. He had a mesmeric power, that called people around him and to his arms. He was not one of those persons who bring people to their feet, but one who brings them to his embrace. His churches in Illinois were always crowded, and many a time, on ordinary occasions, we, as a youth, sat on the altar rail, to make room for others in Mr. Ryan's Clark Street crowd, and this, too, in a church that held twelve hundred people.

During the first Winter of Ryan and Oliver's term there were three hundred conversions at the two churches. The year (1844) began with three hundred and fifty members, and closed with five hundred. The meetings of the Winter were like those of 1839 and 1843. They lasted three months, and many a night our party took seekers of religion belonging to our set, at the close of meetings at the church, over to George F. Foster's house on the North Side, where we would remain an hour or two in prayer and the relating of experience. There is no joy on earth like a glorious protracted meeting, and were it not for the frequent reactions they would be more numerous.

In 1840 Elgin received Sias Bolles, who had just come from the Genesee Conference. Brother Bolles began his work, and at once put new life into the affairs of the Church. He became noted and popular and greatly successful. The year closed with one hundred and seventy-four members, and William Vallette, a man rather after the Bolles sort, was sent to the work. Ever since then Elgin has pursued the even tenor of its way. Brother Bolles returned to the charge in 1850, and put on a wing in the form of an L to the old narrow church, and C. M. Woodard, in 1857, made some effort to build a new church. After spending three hundred dollars on drawings, the work failed. In June, 1861, when E. Q. Fuller was on the charge, a meeting was held commemorative of the establishment of Methodism in the place, it being the twenty-fifth year of the society's history. Addresses were delivered on "History of Elgin Methodism," by the pastor; on "Pioneer Preachers," by A. D. Field; on "Methodism as It was and is," by H. Crews; and on "Methodist Literature," by J. W. Agard. The addresses (excepting our own) were fine, and the occasion was one of interest, and one that may well be copied by other societies. The Free Methodist movement interfered with the progress of Methodism in Elgin between 1858 and 1862, and probably, but for that ill, there would have been a good church in Elgin at an earlier day. The new brick was finally built in 1869.

Roscoe in 1840 received M. Bourne, the preacher of the year before. The members of the circuit, which included the country from Belvidere to Beloit, were but seventy-eight. The year closed with two hundred and fifty-two members, and James McKean was sent to the charge, who closed up a year with an increase of eleven members. In 1842 Belvidere was set off from Roscoe, and O. W. Munger sent to the latter work. The appointments were Roscoe, Beloit, and a few country appointments lying near.

O. W. MUNGER was born in Delaware County, New York, in 1804, was converted in 1822, soon after which he joined the Methodist Episcopal

Church. After laboring as a local preacher two years, in which time he preached two hundred and sixty sermons—a great work for a local preacher—he was admitted into the New York Conference in 1836, and continued to travel in that conference till 1842, when he located, came West, was readmitted to the Rock River Conference, and sent to Roscoe. He continued to travel regularly until his death in 1852. In 1851 he was appointed to Wilmington Circuit, and September 9, 1852, he died of dysentery, in peace, in the forty-eighth year of his age. He was an active, methodical man, who always performed the hardest kind of circuit labor.

John Hodges, full of faith and deep piety, went to Roscoe in 1843, and was followed in 1844 by ALPHA WARREN, who came into the conference by transfer in 1841, and, previous to going to Roscoe, had been at Janesville and Whitewater, in Wisconsin. In 1847 he located, and disappears from our view.

In 1845 Zadoc Hall was appointed to Roscoe. The Wesleyan disturbance had created great disaffection there, and Brother Hall's gentle manners carried them through the storm. None withdrew during the year, but many came near doing so. The preacher received about eighty members on trial, and had a pleasant year. The church at Beloit was commenced this year, and Beloit set off as a station. Previous to this the appointments were at Roscoe, Beloit, Picatonica (Rockton), William Brown's, Linderman's or Cady's school-house, Charles Babcock's, and Harvey Gregory's. Brother Hall says: "This was one of the most pleasant circuits I have had the pleasure of traveling, composed almost entirely of New Yorkers and New England Yankees. I think there was but one family from any of the Southern States." In 1847 Rockton and Prairie School-house are named among the appointments. A fine brick church was commenced at Roscoe in 1848, and finished in 1849, being ahead of most churches in the country at that time. In 1856 a meeting was held, which did not close until April, resulting in more than ninety conversions.

Rockford commenced the year 1840 a half station, with one hundred and eighty-five members, and S. H. Stocking, who had been at Chicago the year before, as preacher. Brother Stocking belonged to a family of preachers. Three or four brothers have at different times been traveling preachers in the State of New York. Sophronius H. was admitted into the old Genesee Conference in 1822, when it embraced nearly all the State of New York, with Northern Pennsylvania and two districts in Canada, and was admitted to the ranks in which stood and marched to the glorious conflicts of that day such men as Abner Chase, Asa Abel, George Peck, George Gary, Seth Mattison, Elias Bowen, John Dempster, George Lane, Horace Agard (father of John W. Agard), William Case, John Ryerson, Henry Ryan, Philander Smith (late a bishop of the Canada Methodist Episcopal Church), Glezen Filmore, Zachariah Paddock, Isaac Puffer, and Loring Grant. He was appointed junior preacher on Tioga Circuit, with George Lane as presiding elder. He continued in the Genesee Conference until its division in 1828, when he fell into the Oneida Conference, where he continued to travel until 1838, when he located, to come West. Arriving here, he located his large family on Bonus Prairie, and was stationed in Chicago in 1839. He became one of the most useful and popular preachers of the conference, and continued to do efficient work until 1854, when he superannuated, and soon after settled in a pleasant home at Beloit. He was about thirty years in the regular work.

John Crummer was appointed to Rockford in 1841. During that Summer a brick school-house was erected at the north-east corner of the park, in which the Methodists worshiped for some time. But during the year the Methodists and Universalists came into collision. There was a distinct understanding, in building the house, that the Methodists were to use it as a place of worship; but the Universalists published an appointment at the same hour of the Methodists' appointment. The Methodists quietly yielded, and the Universalists, having got possession and being let alone, died out. Brother Crummer moved to the upper part of the parsonage, and the lower portion was converted into a chapel. JOHN CRUMMER had been admitted into the Illinois Conference in 1836; had traveled Mineral Point, Bellevue, Helena, and Milwaukee Circuits—all but Bellevue, in Wisconsin. He took a superannuated relation in 1847, and in 1849 located, and resides at present near Savannah, Illinois. He was followed in 1842, at Rockford, by Sias Bolles.

During this year the society purchased what was called the "Old Female Seminary." It was first built for a Congregational Church; but the Congregationalists and Presbyterians uniting on the West Side, the building was for sale. It was used for a court-house until the Methodists purchased it. It was afterwards used for a female seminary, and in 1864 was used as a barn. To such uses do the first and old churches come. Better a barn, however, than a billiard saloon, as became the fate of several Chicago churches. There was an increase during the year of sixty-one members.

Brother Bolles was followed in 1843 by R. A. Blanchard, and he in 1844 by N. P. Heath. The circuit remained the same as in 1841, and nothing of special interest occurred. N. P. HEATH was one of those received in 1844 by the addition of territory from the Illinois Conference. He was raised in Alton, and was one of those young men sometimes called "hard cases," and, whether he took any part or not, he was present with the mob that shot E. P. Lovejoy at Alton, in 1837. After being powerfully converted, he was admitted to the Illinois Conference in 1839, and appointed junior preacher on Grafton Circuit, on the Alton District. He was sent to Petersburg in 1840, to Sangamon in 1841, to Athens in 1842, and to Mechanicsburg in 1843. From 1844 he continued in connection with the Rock River Conference until 1853, when he went to California. After doing effective work there a few years, one year as presiding elder, he returned to Illinois in 1857, and was stationed at Dixon. In 1858 he was the third time appointed to Rockford (Third Street), and at the end of the year 1860 he located and settled near Paris, Illinois, but in 1865 appeared to be traveling in the Indiana Conference, being stationed at New Albany. Before the new class of preachers came up, and about the time of his departure for California, Mr. Heath ranked among the popular and first men of the conference. Dark in complexion, stout in build, eloquent in manner, restive in disposition, he did well where things moved smoothly; but wherever opposition occurred, he met with perplexity, and his *will* often brought him into difficulties. In the days of his last connection with the conference a new race of men and order of things had arisen, and Brother Heath began to feel that he was not as much at home as in other days, and under somewhat of a discouraged spirit he located. He was one of the brave men of the work in the middle days of the Rock River Conference's history. Long will his memory live in his old field! We know not which would have felt most honored, but at the conference of 1864 every body was making remarks upon the striking resemblance between Bishop Kingsley and our old-time co-laborer, N. P. Heath.

Sycamore received L. S. Walker and NATHANIEL SWIFT in 1840. Mr. Swift was among the number of those who were received on trial at the first Rock River Conference. He was young, ambitious, zealous, and acceptable. He preached the next year on Crystal Lake Circuit, on Wheeling in

1842, and in 1845 located, and settled in Wisconsin. He was readmitted into the Wisconsin Conference in 1862, and located again in 1864.

Sycamore Circuit had been cut down to a convenient size, and the appointments of the year will give an idea of its size for ten or more following years. These were at Sycamore, where preaching was first commenced this year; Union Grove, Brush Point, White's School-house, Genoa, Lee's Mill, Blood's Point, Shattuck's Grove, Charter Grove, Chicken Grove, Lily Lake; Emick School-house, now Plato Center, the school-house being named after the father of Myron Emick, the scout, who took to Porter's fleet the first news of Sherman's safe arrival near Savannah, in 1864. This year a parsonage was finished, the frame of which had been put up the year before. This was probably at Sycamore. In June, 1841, a glorious camp-meeting was held on Stephen Archer's farm, near Plato Center, attended by the Methodists from the settlements up and down Fox River. There came, in the vigor of their ministerial manhood, J. T. Mitchell, the presiding elder, of commanding form; Sias Bolles, winning all hearts to himself; William Kimball, with swaying eloquence; S. H. Stocking, with silver tongue; Ora A. Walker, with good cheer and zeal; M. Bourne, with quiet mien; Daniel Brayton, with venerable presence; and others. In the hands of these men the meeting was most powerful. The favorite song was one revived twenty years after, and sung so much in Sunday-schools in 1860,—

"I have a Father in the promised land."

There has probably never been a meeting like this in the bounds of the conference. Sinners came flocking to the altar in good earnest from time to time, and at almost every meeting many were carried away in that strange, abnormal, cataleptic state witnessed so often in the early day. Old Methodists speak of the meeting to this day with ardent words. No one could have seen J. T. Mitchell there, and not have marked him as a Methodist giant.

In 1841 H. W. Frink was on the circuit, and in 1842 John Crummer and ISAAC SEARLES. Mr. Searles had been received into the conference in 1841, and appointed with W. Weigley to Indian Creek. He was in 1844 at Rock Island, in 1845 at Union Grove, and in 1846 at Buffalo Grove. In 1847 he went into the bounds of the Wisconsin Conference, and in 1865 still traveled in Wisconsin. He has served several years as presiding elder. J. Crummer returned in 1843 with Wm. Gaddis, the eloquent, child-like Irishman, as colleague. They were followed in 1844 by S. F. Denning. The circuit during these five years saw many ups and downs, suffering more for want of churches than from any thing else. In 1845 we have the following additional appointments on the Sycamore Circuit: Holbrook's, Sawin's, Temple's, Kendall's School-house, and Ohio Grove. The preaching at Sycamore was in the court-house. The leaders were: At White's School-house, E. F. White; at Brush Point, Brother Lafferty; at Genoa, Brother Maltby; at Charter Grove, Brother Jewell; at Holbrook's, William Holbrook. The other leaders were Robert Robb, Sawin, Rowley, William Kendall, William Arnold, Ladd, and Daniel Walrod. The local preachers were Thomas Woolsey, a worthy and useful brother; William Holbrook, Brother Mallory, and Daniel Walrod, who was leader at Sycamore. There were in 1865 in the old circuit, Sycamore, Chicken Grove, Genoa, and Kingston charges, not to mention the new points that have grown up along the Fulton Railway. Sycamore, several years ago, became a station, leaving all the appointments of the old circuit on the circuits just mentioned. A church was dedicated in 1848. The preaching had previously been in the court-house.

CHAPTER XVII.

REVIEW OF THE WORK FROM 1840 *TO* 1845.

CONTINUED.

MILFORD CIRCUIT was one of the arrangements of 1839. In that year the northern portion of Ottawa Circuit, east of Fox River, was set off into this new work, and Elihu Springer sent on as preacher. The circuit included the country from Milford, twenty miles above Ottawa, to Yorkville, and across to Plainfield. The west side of the river was formed into Indian Creek Circuit, to which Wesley Batchellor was appointed. Milford began its second year (1840) with the return of E. Springer. The circuit was greatly blessed with a good revival, when there were many conversions. Plainfield especially shared in the glorious showers of grace. "Such displays of divine power," says S. R. Beggs, "we seldom see, as was witnessed both among the professors and the unconverted. All denominations joined together in the meeting." The year closed up in 1841, with two hundred and thirty-five members, and Rufus Lummery and HARVEY HADLEY appointed to the charge. Mr. Hadley was received into the Illinois Conference in 1839. He traveled Vermilion, Bristol, and Princeton Circuits, and located in 1843. Settling at Princeton, he began the practice of dentistry. He was afterwards readmitted, but, indulging in improper conduct, was suspended in 1850, after which he located, and went to California in 1852 or 1853.

R. R. Wood, who was on the circuit in 1842, was received into the conference this year. He passed into Wisconsin, and in 1848 was sent by his presiding elder into the pineries of Black River. A large settlement of laborers in that country held a meeting to call a preacher. A committee was appointed, one of whom professed to be an infidel, to raise a subscription, and each subscriber was to name the sort of preacher he desired. A large, almost unanimous, majority voted for a Methodist, and word was sent to Henry Summers, of the Plattville District, making known their desires. The letter said they desired a Methodist, because he would be apt to have more "go-aheaditiveness" about him than any other. R. R. Wood was sent, who went into the country, where there was not one praying soul. Mr. Wood continued to travel for several years, but finally located.

S. F. Denning was appointed to Milford in 1843. The parsonage and residence of the preacher was at Plainfield. The appointments were at Plainfield; Gleason's Ridge, seven miles from Plainfield; at Plattville on Sunday evenings, at Brother Platt's house; at Cryder's, twelve miles south-east of Plainfield; in Morris, at the court-house; at Olmsted's school-house, twelve miles down the river from Morris; at a school-house near Elder John Sinclair's, on Fox River; in Norwegian Settlement;

at Milford, where there was a church; Newark; in school-house at Lisbon; Collins Grove; Oswego; Groom's School-house; and at Tillsworth Grove. Brother Denning organized the first class at Lisbon, consisting of seven members; Jervis More, leader. In 1844 Mr. Denning was followed by S. R. Beggs and John Hunter, who came into conference this year, and retired after trying the work for one year—one of the multitude of evanescent names that get into print in the Minutes, to disappear in a year or more. Brother Beggs, with soul of fire, was then in his prime. They had good revivals all over the circuit, "especially in Plainfield." That Plainfield has been from the first one of the favored fields of Methodism. Wherever we have *done our duty and built churches* we have prospered. The bones of the old hero of Methodism, Jesse Walker, may well sleep in quietness in the Plainfield cemetery while his sons in the Gospel speed the good work. At the end of the year three hundred and thirty-five members were reported. In 1848 there were good revivals at Lisbon and Plainfield, under A. Wooliscroft, who, with James Leckenby, was appointed to the circuit in 1847. In 1848 the name of the circuit was changed to Newark, and the northern portion taken off to form Plainfield Circuit. NEWARK, which has ever since been the head-quarters of a pleasant and prosperous circuit, is a thriving country village, where there has been a prosperous society for years. There was an appointment there in 1843. The church, which was commenced in 1853, was dedicated by Hooper Crews, January 20, 1855. In 1852 the preaching was in the Congregational Church, and W. R. Irvine lived in the Methodist parsonage there at that time. It is noted as the boyhood home of Bishop C. H. Fowler.

We left Joliet in 1840 in charge of W. Weigley. He continued in charge two years, closing up with one hundred members. The work was now a half station, but a weak one, with a few outside appointments. M. Bourne, a young man then in the vigor of Christian zeal, went to Joliet in 1841, and passed a profitable year. The circuit embraced Hickory Creek, Brother King's, and Aaron More's. There was a small church at Joliet in good repair, with about forty members. The leading men were Mr. O'Hardy, Mr. McCollum, Levi Jenks, and Mr. Mack. "Men of the right stamp," says their preacher, "whole-souled; paid twenty-five to sixty dollars apiece." In 1842 the place went into the large circuit, in which condition it continued till 1851.

Brother Bourne was followed by E. Springer and Simon K. Lemon, a useful young brother, who was received into conference in 1841, and who traveled, besides Joliet, Wilmington, Princeton, and Prophetstown Circuits, and who located in 1846. In 1843 S. R. Beggs, Levi Jenks, and James Leckenby, a zealous trio, were sent to the circuit, which embraced Joliet, Channahon, Jackson's Grove, Reed's Grove, Wilmington, Forked Creek, Rock Creek, Bourbonois Grove, Bebee's, Yellow Head (at which place they preached in Brother Morrison's house), Crete or Thorn Creek, Owen's, Francis', Hickory Creek, and Lockport,—a large six-weeks' circuit, being nearly identical with the present Joliet District. It was a year of great religious interest; revivals were general. The members were in the spirit of the work, and united heartily with the preachers. At Reed's Grove Brother Beggs commenced a meeting, which continued about three weeks. It was in progress but a few days, when the "cloud" began to rise, and the inquiry seemed to be general among the hardest cases, "What must I do to be saved?" "I asked one man," says Brother Beggs, "how he felt about his soul's welfare. He answered, 'I feel first-rate.'" The preacher besought him to seek the Lord. When he left his convictions were so deep he concluded, the next morning, which was the Sabbath, he would work his conviction off; but he had no power to shove the plane. He left his work to spend the day with as hard a case as himself; but his friend had gone to the meeting. His only chance for company was at the meeting, and that evening he, with many others, was forward for prayers, and before the meeting closed he was powerfully converted. He arose to speak, and said: "Brother Beggs asked me last evening how I felt. I told him I felt first-rate; but I lied. I did not feel first-rate; I felt miserable!" There was one person, who was very serious and sincere, forward for prayers, who would not kneel. He said if the Lord would convert him at all, he could do it as well while he was sitting as though he were kneeling. And there he sat, night after night, until the meeting closed, and then he went away, apparently unsaved. When we set the Lord terms, we generally fail! The meeting closed with thirty conversions. The preacher hastened home to make some provisions for his family, and then hastened to Brother Francis's, on Hickory Creek, to begin the conflict in that quarter. He set to work on Friday evening, and at ten o'clock Monday the good work began. The private house in which the meetings were held became too small, and the meetings were moved to a new house, just sided up, belonging to a Brother Cooper. Although it was very cold, by placing a large stove in the center of the room, and keeping up a good fire in the fireplace, they managed to keep warm. They cared not to be saving of wood; for it was not then ten dollars a cord. The meeting was glorious. One large woman, all at once, commenced raising her hands and bringing them down upon her lap with great violence, exclaiming, "I am lost! I am lost! lost!" No one could make her hear a word, and long her anguish continued. At last she was powerfully converted, which she soon made known, now by tears, then by shouts of thanksgiving. The meeting closed in a week with fifty conversions. The converts all joined the Church; for Brother Beggs gave opportunity to join as fast as they were converted.

While Brother Beggs held these meetings the other preachers were having great success on other portions of the circuit. After closing at Hickory Creek, Mr. Beggs rested one day, and then set to work, commencing on Friday evening at Lockport.

The meeting there at first was dry and dull. The Congregationalists had been holding a meeting, with poor success, and the wicked were prophesying that Mr. Beggs would fail also. By the kindness of Mr. Porter, pastor of the Congregationalist society, the meetings were held in their church. The members took hold, and after a few evenings "the shout of the King was heard in the camp," and the work commenced in earnest. Brother Beggs found his greatest success was in visiting from house to house, talking and praying with the people. One night, after meeting, the preacher was snugly sleeping at the house of Dr. Wise, when a messenger came to arouse him. He went to Joel Manning's, and found Jane Manning pleading for pardon. They began a prayer-meeting, which was kept up till a late hour; but the pleading penitent did not find peace. Herself and sister, however, were converted before the meeting broke up. Jane has since gone to her heavenly home, dying happy in the Lord. For miles up the river the people came down to the meeting, and found peace in believing. Brother Shoemaker, at Reed's Grove, was hauling grain to Chicago. He would put up four miles above Lockport, on his way to the city, come down to the meeting, sing and pray and labor, the next day would go on to Chicago, and return to the meeting at night. The next day he would go home for his load, and be back at the meeting in the evening. He continued this routine for a week or two. *Such* is the love of a converted man for a glorious meeting! The good work went on at

Lockport for two weeks, resulting in about thirty conversions. Levi Jenks held a successful meeting at Channahon, and S. R. Beggs at Morrison's, at Yellow Head. From these meetings the preachers and people gathered at Joliet for a quarterly-meeting. S. H. Stocking, the elder, preached with power, and, an opportunity being given, mourners came forward, and a glorious revival followed. The year ended with an increase of ninety-four members.

Princeton in 1840 received J. M. Snow as preacher, and in 1841 Wesley Batchellor and Mr. Snow were the preachers. In 1842 Harvey Hadley and S. F. Denning were appointed to the work. Mr. Denning had just been received on a recommendation from Princeton charge, and will frequently appear in these pages. He exchanged the relation of class-leader at Princeton for that of preacher.

The appointments on Princeton Circuit in 1842 were at Princeton; Center Grove; West Bureau; near Solomon Sapp's, where they built a new church this year; Tiskilwa School-house; French Grove, seventeen miles west of Princeton; at Father Ellis's, six miles north of Princeton; Master's School-house; in Knox's house, at Knox Grove; at Brother Hart's house, five miles north of Lamoille; Troy Grove School-house; at a village south side of Troy Grove; at Searles's settlement, eight miles east of Princeton; and Green River, twenty miles west of Princeton. It was a year of long rides and sufficient labor, and of some prosperity. The next year (1843) H. Hadley continued in charge, with S. K. Lemon as colleague. A church was commenced in Princeton in 1844, which was inclosed and partly finished, so that it was soon used as a place of worship. Methodism there has had to make its way against many discouragements, until 1864, when the society worshiped in a humble house fronting on a lane. Besides, the place was largely settled by New Englanders, and Owen Lovejoy, being the pastor of the Congregational Church, gave that denomination the ascendency. When our Church was trammeled with slavery, our preachers, as was to be expected, met with much opposition in Abolition Princeton. But at length the Methodism of Princeton has redeemed itself by the erection of one of the finest churches in the country.

In 1850 George Lovesee preached two Sabbaths out of three in Princeton. The out appointments were Dover, West Bureau, Sinclair Chapel (completed in 1850), Applegate's Church (of logs), and Esquire Searles's. Under direction of their pastor, W. C. Willing, a very neat and commodious church was built in 1864. The corner-stone was laid July 24, 1863; address by Rev. C. H. Fowler; dedicated by T. M. Eddy and J. H. Vincent, January 23, 1864. At the close of this year (1864) the following report was made by the pastor: One hundred and forty-nine members, a church worth $12,000, mission money collected, $53.00, and a Sunday-school with one hundred and seventy-five scholars. The society began the year 1864 with an efficient pastor, N. H. Axtel. One of their most active men died in December, 1864. George H. Phelps, son of Rev. A. E. Phelps, was superintendent, steward, and general worker, and in his death the Church met with a serious loss. Since then the Princeton appointment has been one of the best. The conference met there in 1877.

Buffalo Grove, at the time one of the most important appointments in the conference, received in 1840 Asa McMurtry and Richard A. Blanchard as preachers. Mr. Blanchard was raised in Western New York, as we have seen, and came to the Mt. Morris Conference with recommendations from Lima Seminary, in which institution he had spent some time in study, preparing for the ministry. He was admitted this year, thus beginning his ministerial career with the history of the conference. From this time he will often appear in our pages. Never brilliant as a preacher, he has performed most efficient service in building up societies, in conducting revival meetings, and as a presiding elder. Ever safe, ever on hand, he was one of the *reliable* men of the conference.

The appointments were, in 1841, at Buffalo Grove, where there was a class of thirty in 1840; Mt. Morris; Westfield; Byron; North Grove School-house, where, in 1847, the writer made his first attempt at preaching; Leaf River; Oregon; Grand de Tour; Elkhorn Grove; Pine Creek; Gap Grove; and Stirling. In 1842 the name was changed to Mt. Morris; but, the circuit being divided in 1843, there continued to be a Buffalo Grove Circuit, and the name appears regularly on the Minutes until 1857. About 1853 the Central Railway commenced running its cars through the center of the circuit. The young stations, becoming centers, absorbed the classes, and by 1857 the work assumed an entirely new phase. Polo sprung up about a mile and a half from old Buffalo Village, near the home of George Wilcoxon, and, though there was a church and parsonage at Buffalo, the appointment was moved to Polo. The western portion received the name of Milledgeville Circuit, and Buffalo Grove as an appointment disappears. The appointments of the circuit in 1853, before it had been disturbed by the new towns, were at Buffalo Grove, Eagle Point, Stevens's Church, Black-oak Grove, Stirling, Como, Sugar Grove, and Canada Settlement.

Galena, discouraged, with an unfinished church and a heavy debt on hand, received from the Mt. Morris Conference one of the most efficient ministers of the day in the person of Josiah W. Whipple. He was the Peter Borein of the western part of the conference, and was a retiring, agreeable, pious man, and an efficient worker. During the year efforts were made to complete the church. A meeting of the male members was called one afternoon, when it was agreed that each lay member should raise fifty dollars towards the church. Besides this, a committee was appointed to collect money from outsiders. The work was resumed, and in the Summer of 1841 the brick church, which, in the Summer of 1861, was used by the United Presbyterians, was finished, and at a quarterly-meeting dedicated by

John Clark, the presiding elder. Some of the funds were collected in different parts of the conference by Brother Whipple. A camp-meeting was held in 1841, near Galena, supported by Galena and the Apple River Circuit. Mr. Whipple commenced the year with sixty-eight members, and closed with eighty-four, and was succeeded by Robert Y. McReynolds, who continued in the charge but a portion of the year, leaving the place to be supplied by local preachers. In 1842 H. W. Reed, the pioneer of Iowa Methodism, was preacher; in 1843, Sias Bolles. During the year Brother Bolles was at Galena a gracious revival pervaded the city. For many weeks in 1844 the church was crowded every evening. Over two hundred persons were added to the Church, so that three hundred and thirty members were reported at conference in 1844, at the end of Brother Bolles's year. This great increase induced a movement to form a second charge; but the attempt proved unsuccessful for the time.

Francis T. Mitchell succeeded Sias Bolles in 1844. He was a brother of James and John T. Mitchell, and had been admitted to the conference in 1841, being appointed to Kenosha. Galena was his last charge in the conference. He located in 1847, and some time after emigrated to Missouri. There he became one of the most eloquent political orators of the State, running for Congress in 1859 on what was called the Union ticket, against the more ultra Democrats, but was not elected. That is the last we have known of him.

The new circuits constituted between 1840 and

1845 were Lake, Wheeling, Naperville, Lockport, Portland, and Stevenson, in 1840; Belvidere, Sugar River, Peru, Mt. Morris, and Union Grove, in 1842; Daysville or Lighthouse, in 1843; and Dundee, St. Charles, McHenry, and Beebe's Grove, in 1844.

A class was organized on North Prairie, in the town of Benton, Lake County, in October, 1837, consisting of ten members, and preaching was supplied them from Racine Mission. There was preaching in the neighborhood as early as the Summer of 1836, and we have seen that the Des Plaines Circuit in 1837 extended from Aurora, on Fox River, up to the north-east corner of the State. There were several appointments in Lake County, along the Des Plaines; but in 1839 it is probable most of these were embraced in the Southport (Kenosha) Mission. LAKE CIRCUIT in 1840 embraced all Lake County, with William Gaddis as the preacher. In 1847 the name was changed to Little Fort, and S. F. Denning and James Selking as a supply were the preachers. Little Fort, which in 1849 became Waukegan, was a little village that had had a name since 1835. In 1840 it became one of the chief appointments on the circuit, and gave name to the charge. The appointments for 1847 were Waukegan, Brookline, North Prairie, East Class, Peck's Class (at Millbrook), Underwood's School-house, Libertyville, Angola School-house, Sand Lake (in a log school-house), Fox Lake, Loon Lake, Fort Hill, and Antioch. In 1849 Waukegan became a station, and the name of the circuit was changed to Libertyville, which name it retained until 1855, when the work was divided by a line running directly west from Waukegan. Previous to the division there was a parsonage at Libertyville and a small church, the only Methodist church in Lake County outside Waukegan. At the division in 1855 the southern half retained the old name Libertyville, and retained Elijah Stone as preacher; the northern half was called Antioch, and A. D. Field appointed to the work. The name was changed to the old, time-honored "Lake Circuit" in 1857, and has ever since retained nearly the same form. In 1855 the preaching-places were at Benton, in the Simmons neighborhood, where they had worshiped for years in an old frame school-house. During the Winter of 1856 a neat new school-house, fitted for Church purposes, was built. The members were: Harrison L. Putnam, a very efficient Church worker; I. Simmons and family, G. S. Day, and others, at a school-house five miles north-west of Waukegan, called York House. There had been a tavern at this place in the early day, called by this name. During the Summer we changed the appointment to the Baptist church. Joseph Ware, an old New York Methodist, formerly from the Isle of Man, and Daniel Ware, his son, were the leading members. The class is since broken up, the members going to Waukegan to Church. The third appointment was on the Sand Ridge, in a frame school-house, five miles directly north of Waukegan. Here was a class of efficient workers, chiefly English, several of them Youman by name. The fourth appointment was at Hickory Post-office, where there was one of the oldest and most prominent societies. The school-house was burned during the year by persons who thought it not in the right place, and a new board concern was put up. Here were excellent class-meetings. Brothers G. H. Webb, Samuel Hall, and William Wells, with their families, were the chief members. The next preaching-place was at Sand Lake, where George Shottswell was leader. Here were some of the best and most faithful members we ever met with. We worshiped in an old log school-house, in which we had many fine meetings. W. W. Peck, A. Smith, and the leader above mentioned were the leading members. Many of them enjoyed the fullness of the blessing of the Gospel of peace. The other appointments were at Richards's School-house, Antioch, and at Fox Lake, where there was quite a revival in the Winter of 1856. During a portion of the year Richard K. Anderson, a very efficient brother, just from Cherry Street, New York, labored as a supply. A portion of the time the local preacher, T. D. Gail, and Mr. Anderson worked on a regular plan. In 1857 a parsonage was built at Sand Lake, and in 1864 the preacher in charge reported two hundred and forty members, one hundred and fifty dollars mission money, five Sunday-schools, with two hundred and forty scholars.

WHEELING is an old town, about fifteen miles north-west of Chicago. From time to time it gave name to a circuit embracing the country around. William Royal, when on the Fox River Mission in 1835, formed the class at Wheeling, in the Summer of 1836. The names of the members were Charles Wisencraft (leader) and wife, Bradwell and wife, and a Sister Filkins. In 1845 the name was changed to Elk Grove, and again to Wheeling, which name it retained till 1858, when the old and honorable circuit became divided up into new charges. In 1857 the appointments were at Elk Grove Church, where there was a great revival under Thomas Cochran during the year; Deer Grove School-house; Barrington's School-house; school-house at Lake Zurich; in Wauconda Church; Fairfield Church; in a school-house at Palatine, where there was a glorious revival, and where the preacher organized the first class and commenced building a church in 1858; at Dunton, in the chamber of an old store, where there was a class organized this year; and at Buffalo Grove School-house. During the year a camp-meeting was held on John Clark's farm, in Fairfield, where many were converted. The circuits from 1840 to 1858 included most of the country through which the gigantic North-western Railway runs, from Chicago to Fox River. It is now cut up into as many as a dozen small charges.

PORTLAND is another of those charges that appeared in the period we are reviewing. It was constituted a circuit at the conference of 1840, and William Vallette sent on as preacher. This charge, which in 1848 took the name of Prophetstown, embraced the settlements along the east side of Rock River, from Prophetstown down to the Rock Island Railway. It has had some of the best laborers and labors, but has seen many hard days. The appointments have usually been in poor school-houses, and by some means there have been few improvements in the country, so that the old Prophetstown Circuit from 1840 to 1860 remained stereotyped. The only thing of note in that period was the building of a fine church in the southern portion of the circuit in 1860, near the Rock Island Railway.

Among the circuits appearing in 1842 was SUGAR RIVER, with Alfred M. Early, who had been received into the conference the year before, as preacher. The circuit embraced all that country lying around Harrison, Shirland, and Durand. One of the best appointments was in the Seaton neighborhood near the present Shirland Station, where there has been a class and preaching since 1837. The appointments were in the Freeport Circuit of the year before, many of the appointments being established by James McKean in 1836. In a few years the name was changed to MEDINA, and has since, like most of the old circuits, been broken up into small charges. In 1843 there were two hundred and thirty members.

PERU has had a curious fate. Sometimes the Methodist Episcopal Society has prospered, sometimes languished. It first appeared in connection with Ottawa in 1842, and as a separate charge, with John W. Agard as preacher, in 1845. There was a preaching appointment there and at Lasalle, two miles east of Peru, in 1833, but when the class at Peru was first organized we can not tell. When we visited the place in 1848 there was a little frame church, uncouth and dingy. The town itself was given to billiard tables, which were displayed as openly as a fruiterer's tables.

When R. A. Blanchard went to Peru in 1850 there were only about forty members, and few of these had any means. The little church had been built about twelve years. It was inclosed and whitewashed outside and plastered within. But there was no altar, and no seats but old-fashioned benches with no backs; no lights but candles, and the house as untidy as a hotel kitchen. At the first meeting there was a congregation of about thirty. At the close of the first sermon the preacher told the society he had come to try to do them good and build up the church. They expected him to call out a congregation, but this he said no man could do with such a house. He said it was not worth while for him to stay at their expense unless something could be done, but if they would finish the house he would stay and do the best he could. Frederick Day, the only member who had any property, told Mr. Blanchard to get lumber and workmen on his account and fit up the place to suit himself. By Monday night lumber and workmen were on the spot. The church was finished up by the time the first quarterly-meeting came on, and during the year there was a full attendance and many additions to the Church.

After this things went on at their usual rate until 1853, when the society undertook grand things. HON. MARTIN P. SWEET, who had been in New York a De Ruyter "Perfectionist" preacher, settled as a prominent lawyer at Freeport. He became a leading political orator, and once or twice ran for Congress, but being so unlucky as to be on the wrong ticket always he never went to Washington unless as a "lobby" member. We have a charge against that district, for by refusing to send Sweet to Congress they gave to the Rock River Conference an unfitting preacher. In 1851 there was a sweeping revival at Freeport, and Martin P. Sweet joined the Methodist Episcopal Church. Immediately he came to conference for admission. Being received he at once took a popular position in the Church. At Peru in 1853 he drew the crowd after him and things began to look up. The feeble society, relying on the outside tide to float them over all bars, set about building a grand church which could never be completed. Debts accumulated too heavy to be met, and the days of Peru Methodism for the time were numbered. The society lingered along, having the efficient E. Q. Fuller in 1857, fresh from the *Northwestern* editorial office, and the impetuous D. C. Howard in 1858, until the church was sold and the name of Peru left out of the Minutes. But Peru Methodism must be resurrected. That standard that falls before no difficulties must, carried by a conquering hand, again be planted on the Peruvian walls. May the great head of the Church grant this result. This refers to 1865.

In 1843 the Buffalo Grove Circuit was divided and the eastern portion called MT. MORRIS CIRCUIT, with C. N. Wager as preacher. There was an appointment and a class in the Maryland Settlement, and a good school in 1838. The neighborhood of Mt. Morris was settled by people from Maryland, and the village was laid out and named in 1839, after the site of the Rock River Seminary was fixed at its present location. The seminary building was put up in 1841 and the chapel in the basement became a convenient church. The history of Methodism in Mt. Morris and that of Rock River Seminary are so closely interwoven they are one. From the time of the formation of the circuit in 1843 for fifteen years or more the charge had about the same limits.

There were appointments at Oregon, Byron, Leaf River, North Grove, and Mt. Morris, at each of which places there were large and prosperous classes. In these out appointments many of the men of the Rock River Conference made their first attempts at preaching while students at the seminary. North Grove was especially the place of commencement of many. The first sermon of the present writer was preached there in July of 1847. The text was, "Lord, what wilt thou have me to do?" Losing command of ourself we plunged about, wildly running over the whole Bible for matter, and so thoroughly was all material for sermonizing used up the heart-stricken preacher hardly knew where another sermon was to come from. H. L. Martin also began his useful career in the old long log school-house. Mt. Morris after the first conference was held there at once became one of the main appointments. There were first undertaken systematic missionary operations. In 1847 the Mt. Morris class alone raised one hundred dollars, which was a notable sum for those days. In July, 1849, Bishop Janes, after preaching a graceful sermon, laid the cornerstone of a church, but at the conference of 1850 there came a proposition from the citizens to put four thousand dollars into a seminary building if the conference would pledge the same amount. The conference in a furor pledged the sum required, and the larger and newer building was erected. The conference, however, we fear did not meet its engagement. The new building inclosed a church, which has ever since been used by the Mt. Morris Society. This chapel was dedicated on the last Sabbath of June, 1854, Clark T. Hinman preaching the sermon.

That chapel, as well as the old, has been the scene of many a revival time. Perhaps the most powerful was in 1858. The official members had received their preacher, R. A. Blanchard, with an ill grace, and spirit rappers were let into the chapel on the regular meeting hours. Things looked dark, but all at once, without any special effort, to the astonishment of all, mourners began to seek religion. The work went on until thirty or forty would be found at the altar at once. During the Winter over two hundred professed religion, eighty of whom were students. The preacher began the year with one hundred and twenty members, and closed with three hundred and thirteen.

In 1842 the Savannah Circuit, which was some sixty miles in length, was divided, and the southern portion called UNION GROVE. Union Grove village stood a mile and a half west of Morrison, and was one of the first villages of that country, and around it was one of the most important neighborhoods of the region. There was an appointment there as early as 1840, and a parsonage as early as 1845. The circuit in 1842 lay mostly in Whitesides County, and had appointments at Union Grove, where the church was built in 1855, at Lyndon, Kingsbury Grove, Erie, Albany, and Fulton. Chester Campbell was the first preacher of the circuit. He preached, as was usual at that day, in school-houses at most of the appointments.

Previous to 1843 the Dixon Circuit embraced all the territory in the Amboy, Lee Center, Ogle, and Light House charges. In 1843 LIGHT HOUSE POINT Circuit was constituted, and called Daysville for a year or two. Rockford was reached in 1836 by the preacher whose head-quarters were near Ottawa, but the Light House country was first visited by preachers from Buffalo Grove. They began preaching at Washington Grove in the Fall of 1836. The country for miles around was settled by people from Lower Canada, many of whom were Methodists. A log chapel was built on the prairie between Washington and Lafayette Groves in 1836, and James McKean was about the first one who preached in it. It was burned down, it was supposed by some one out of spite, in 1838, and soon after a small frame church, twenty by twenty-six feet, was erected on the same site. The log church was the third in the bounds of the Rock River Conference, and the frame of 1838 the fifth one. Churches had been built at Galena in 1833, at Chicago in

1834, and at Joliet and Plainfield in 1837. The members in the neighborhood in 1839 were Isaac Rosecrans and wife, Thomas Stoddard and wife, Dr. Roe and wife, Aaron Wood and wife, Henry Farwell and wife, parents of John V., Charles B., and Simeon Farwell, prominent citizens of Chicago. There was preaching at the "old chapel," and at Light House in Dr. Roe's dwelling. The circuit in 1843 received L. S. Walker. There were appointments before he left the work at Light House; "Old Chapel;" Jefferson Grove, two miles west of Lane; Hickory Grove (now Lane); Killbuck (Linnville); Stillman, at McBride's School-house; Daysville; Payne's Point; and White Rock. In 1844 Brother Walker built a fine brick parsonage at Light House. A church was built at the same place by Mr. Woodcock in 1846 of grout, a material in very common use in those days. In 1856, when H. L. Martin was on the Light House charge, neat churches were built and dedicated at Stillman and Payne's Point.

The church at Payne's Point was dedicated December 8, 1856, by Luke Hitchcock. From the time of the dedication a good work began, which ended in a great revival. The appointments in 1856 were at the Sprowl School-house, Franklin, Light-house, Old Chapel, Mt. Pleasant School-house, Ogle, Lane, Jefferson's Grove, Brady's Grove, near Dement, Payne's Point, and Stillman. This is the last year the circuit covered all this old territory. The next year it was contracted in size with appointments at Light House, Daysville, Payne's Point, and

Stillman. As it is one of the first circuits of Rock River, so it has ever maintained a reputation for liberality and general prosperity. Some of the most worthy members we have ever met with were on that old, honorable work.

DUNDEE gave name to a charge in 1844. Sometimes, since then, it has been merged in the Elgin charge, and sometimes been independent. A fine church was built in Dundee through the efforts of Nathan Jewett in 1859. In 1853, when Thomas Cochran was preacher, the preaching was in the Sons of Temperance Hall in Dundee; in a church at Miller's Grove, which was dedicated that year by Sias Bolles; and in a school-house at Algonquin.

MCHENRY CIRCUIT, embracing appointments before included in Crystal Lake Circuit, was constituted in 1844. A quarterly-meeting was held at McHenry in the Spring of 1841, probably the first ever held in the place. The appointment was established there in 1839 or 1840. In 1851 the appointments of the circuit were at McHenry, Queen Ann, Richmond, Solon, English Prairie, North Hebron, and Greenwood. A parsonage was built at Greenwood in 1850, and a church at Queen Ann the same year. A church was built at Ringwood in 1854 by the Congregationalists and Methodists. The Methodists bought out the Congregationalists, and the church was dedicated by J. V. Watson, February 22, 1855.

CHAPTER XVIII.

WESLEYAN SECESSION—ROCK RIVER CONFERENCE AND SLAVERY.

THERE have been three serious defections in the bounds of the conference,—Wesleyanism, Mitchellism, and Nazaritism. The second, however, was merely a serious Church quarrel, and not, like the other two, a secession move. The Methodist Church in America, like the nation, was cradled in the spirit of freedom. Freeborn Garrettson, one of the first native preachers, when converted, belonged to one of the first families of Maryland; but of his own accord he freed his slaves, and, everywhere, from Baltimore to North Carolina, he preached against slavery. This was the course pursued by all our early preachers. Jacob Gruber was led into a long and tedious lawsuit for preaching freedom, and Roger Taney, then a young lawyer, and yet untainted by the dark blotch, pleaded his cause. The defection of the Church from true views kept pace with the decline of the spirit of freedom in the nation. The invention of the cotton-gin set all the South to cotton-raising, and slave-labor, becoming valuable, the pocket bore sway over national and Church conscience. Our Church had its first and greatest victories in slave States. First a mild sort of slavery was tolerated among members, and then the itinerants, by marriage or otherwise, began to come into possession of slaves, until by degrees our protests against slavery grew few and weak. Southern ministers ruled in the General Conference, as Southern representatives ruled in the American Congress.

But let it be understood that *all* Churches occupying Southern soil went as far—if not farther, some of them—than the Methodists. *No* Churches were free, unless it were those that never occupied Southern soil. Those Churches should remember this. The Congregationalists, the Freewill Baptists, and the United Brethren could make capital by reference to Methodist slaveholding with impunity; for they had no societies where there was danger of contamination. It is not our province to smooth over the condition of Church or nation. Heaven knows both were bad enough! There is some apology in the spirit of the times, however. On the subject of slavery there was a general silence or an implied approval. Men in State and Church regretted this condition of things; but they were powerless to remedy the evil. The conscience of the nation was asleep, or seared. Between 1830 and 1839 England freed all her slaves. The struggle for this end awoke responses in this country, and a few here and there, as "Abolitionists," lifted up their voices; but their fervent utterances were choked by the throttling hand of mobs. William Lloyd Garrison was mobbed, and obliged to print in secret. E. P. Lovejoy was shot at Alton, Ill., in 1837. To be an "Abolitionist" in the freest circles of the North was as bad as infamy. In New England many Methodist preachers imbibed the Abolition spirit. These would often attend Abolition meetings, and make addresses. Two members of the General Conference which met at Cincinnati in 1836 made speeches at an antislavery meeting, and that grave body, after several "whereases," passed resolutions condemning the persons. One of those resolutions was:

"*Resolved,* That they disapprove, in the most unqualified sense, of the conduct of two members, . . . who are reported to have lectured in this city, recently, upon and in favor of modern Abolition."

The strength of the Liberty party increased in the nation, and the Abolition spirit gained ground in the Church. At last, in the person of Bishop Andrew, the Church had a slaveholding bishop. The Northern preachers, many of them, refused to admit him to his offices in Northern conferences. The Church finally aroused itself, and in 1844, in effect, deposed the bishop, which caused the division of the Church and the organization of the Methodist Episcopal Church, South. But before this was accomplished twenty thousand members, from Maine to Illinois, led by Orange Scott, left the Church and entered into the True Wesleyan organization. These secessions occurred between the years 1840 and 1843. Only three members of the Rock River Conference went to the Wesleyans.

They were Robert Delap, William Kimball, and Rufus Lummery.

Rufus Lummery had been admitted into the Oneida Conference in 1832, with Jesse T. Peck and William C. Larrabee. He came to the Illinois Conference in 1836, and was appointed to Ottawa. Being of an ardent temperament, and zealous, he was useful on all the circuits he traveled, having revivals wherever he went. He became infected with the Wesleyan plague, and greatly disaffected the members of his circuits. In 1842 he was appointed to Indian Creek, where he preached against the Church so efficiently that at the close of the year he gave a large number of disaffected members letters of withdrawal. In 1843 he withdrew from the Rock River Conference, and went back to Indian Creek as Wesleyan preacher, and the first Wesleyan Conference in the West was held on his work in 1845. While there, he took those members into the Church to whom he had given letters from the Methodist Episcopal Church. For years after he continued to be a leading spirit in the Wesleyan movements in the West. In 1862 he started for Colorado—as a preacher, we believe—and, in crossing the Platte River on a raft of logs, fell between the logs, and, being hurt by their collision, he sunk to rise no more.

William Kimball and Rufus Lummery were, during the years of disaffection, on circuits along Fox River until their withdrawal, having thus two years in which to lead the people astray. Lummery was at Indian Creek and Kimball at Bristol. On joining the Wesleyans they went to work on their old ground, building up the new Church out of the materials they wrested from the old Church. Many who did not leave the Church became so disaffected they were only kept in by the hope of better days. A whole class, led by Jonathan Manzer at the Diggins Settlement, near Harvard, seceded in 1842. The first secession in Illinois was in a neighborhood a little east of Warrenville. About fourteen persons withdrew from the Church. Two men, Chadwick and Hadley by name, were the principal leaders. There was no regular conference organization in the West until 1845, when a conference met at Indian Creek in the Autumn of that year. Orange Scott was present, to aid in the organization. They built a seminary at Wheaton, which has since gone into the hands of the Congregationalists. The Church prospered for awhile ; but as by degrees the old Church raised herself to a proper position the Wesleyans went out of date, and it is so long since we have met with one we know not whether any exist in Illinois or not.

It is due the True Wesleyans to say that there has never been a secession with so great a cause. But all such movements draw to them the captious, the disappointed, the men of one idea, the men who do not find a full sphere for their peculiar talents in other places ; and in time the men die of their own accumulated venom, and the cause fades away. Such moves engender "holy" spite and obstinate self-will, which is mistaken for zeal for the truth ; and not having the pure leaven of Gospel humility, they die of enlargement of the brain. Was there ever known a secession that succeeded? Of faction born, these moves die of faction on the brain. While this is true of most of the members of such moves, there are always a few sincere men who recover themselves, and come back to a better course. When at last slavery was dead, many of the leading men of the Wesleyan move came back to the Methodist Episcopal Church. The centenary year 1866 there was a general movement in this direction. Luther Lee and L. C. Matlack were among those who returned. The Rock River Conference received in the centenary year G. S. Young and F. R. Mastin.

While upon this matter we may as well finish up what we have to say upon the subject of slavery. Any one conference is but an item in the general move. The history of the anti-slavery reform in one conference is essentially that of the same reform in other Northern conferences. The Churches and the nation came up by degrees to a true position. The first action had in the conference was caused by a memorial on slavery from Chicago in 1841. This memorial was signed by J. H. Scott and Calvin De Wolf. The conference selected a committee to report on the matter, consisting of B. T. Kavanaugh, H. Crews, J. Clark, W. Batchellor, and J. T. Mitchell. As a relic of the views of that day we quote almost entire the report of that committee:

"That slavery is an evil, which in a high degree is detrimental to the interests of the Church, has been so long a standing declaration of the Church that it is impossible for any candid and enlightened mind to mistake the sentiments of our Church upon that subject. It is hoped that no new expression of sentiment is necessary or desirable. But while the Church sees and deplores the existence of evils in the land connected with systems of policy and institutions of some of the States of this great republic, after much experience and reflection upon the subject by a very large majority of the proper authorities of our Church from all parts of the Union, it is thought highly improper in the ministry or membership of our communion to interfere with the powers that be or to agitate the subject is calculated to do any amount of injury and offers no hope of effecting any good. The recommendations of the General Conference of 1836 on this subject, formed as they are in wisdom and propriety, ought to govern all well disposed members of our connexion. For these reasons, and many more that might be assigned, your committee see no cause why you should give a new expression of opinion upon a subject upon which our sentiments are so well known. If it is intended by the memorialists that this conference should take any action upon the subject of slavery, your committee are of opinion that such action would be the exercise of powers and prerogatives not delegated to it by the Discipline, . . . and on this account action upon this subject would be improper. Your committee, therefore suggest the passage of the following:

"*Resolved,* That it is inexpedient for this conference to take any action upon the subject of slavery."

We have given one resolution passed by the General Conference in 1836; we submit another that the above reference may be understood:

"*Resolved*, 2. That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave holding States of this Union."

The nation and the Church were dumb. The conference went to Chicago in 1842 into the very nest of disturbing petitioners.

The conference being near at hand Calvin De Wolf came to the conflict with a new memorial backed up by a strong body-guard of names. The names to this second memorial were, J. E. Brown, Charles Turner, Robert Shepherd, J. H. Scott, R. P. Hamilton, James Robinson, Christopher Metz, J. H. Slayton, Thos. E. Hamilton, Jacob Harris, Mrs. L. L. Brown, Mrs. Francis De Wolf, Harriet C. Heald, Ellen Shaddle, M. E. Warner, Lucy Wentworth, Mrs. Susan Sweet, E. Robinson, Elvira Scott, Calvin De Wolf, and John Mountjoy.

In 1854 the conference got so far as to pass a resolution requesting the next General Conference to pass a rule forbidding "the buying, selling, or holding in bondage human beings for mercenary purposes."

In 1855 they asked for a law hindering the admission of slave holders into the Church.

In 1864 the conference approved of the new rule on slavery adopted by the General Conference in 1864 forbidding all slaveholding in the Methodist Episcopal Church. The world moves. Nights of error pass, and we of to-day live in grandly eventful times.

CHAPTER XIX.

FROM 1840 *TO* 1845 *CONTINUED.*

LET us return again to Chicago, that great center of secular and religious doings. In 1843 CANAL STREET CHURCH on the West Side began its existence. In the early day there was strong competition between the village in the vicinity of Dearborn Street, where the center of that portion of the city was found, and the village on the West Side at "the Point;" and let us remember that Methodism had at the first its strong hold on the West Side. From thence the society removed to Clark Street on the North Side, where the church was built in 1834, and finally in 1838 removed to the South Side, settling down permanently on the site occupied by the church block on Clark Street, thus going the rounds, taking, as it were, a preemption of the positions it was afterwards to hold. In 1836 there were three taverns and a liquor shop on the West Side, with a small school, which the writer attended. In 1843 there were three taverns but no store of any kind, not even a groggery. The town there was chiefly occupied by the residences—humble in themselves—of persons whose business was over on Clark or Lake Streets, where at this time the whole of the mercantile business of the city centered. A. Pierce had a blacksmith shop, and Azel Peck a carpenter shop, besides which there was no business of any kind transacted on the West Side. In the Spring of 1843 P. W. Gates put up a temporary building for a foundry on the river bank between Washington and Madison Streets, and the writer was present at the first furnace heating of this noted iron worker. An old dwelling house had been fitted up for the Third Ward school-room, which stood on Monroe Street between Canal and Clinton Streets. Many present Chicago citizens were educated under the tuition of Mr. Sturtevant in this only school-room in West Chicago in that day.

We can not now tell when the first Methodist class was organized on the West Side. In the Fall of 1842 a class met regularly at Mr. Scott's, in a stone house on the river a little south of Madison Street, and in the Summer of 1843 the class met regularly on Sunday morning at the house of the leader, A. S. Sherman, on the corner of Washington and Clinton Streets. During the same Summer a prayer-meeting was held regularly on Wednesday evening at the school-house. One Summer evening the key could not be found, and by the star light we all kneeled down on the green sward and held a prayer-meeting, making the evening air resound with our songs. During the Winter of 1843, under N. P. Cunningham's labors, one hundred and fifty joined the Church in Chicago. Many of the new as well as the old members resided on the West Side, and in the Spring, under the lead of A. S.

Sherman and James Robinson they set about building a church.

The class and prayer-meetings mentioned above were the only religious services of any kind held in that part of the city, and after the church was completed it stood without a companion until the Third Presbyterian Church was erected in 1847. The new church commenced stood on the west side of Canal Street, between Washington and Randolph Streets. It was built after the common pattern of that day, a low steepleless oblong frame, with high pews and pulpit. The work was also carried on after the prevailing fashion. Labor was plenty and money scarce, and there could be obtained more subscriptions paid in labor than money. On the First Tabernacle Baptist Church the minister, C. B. Smith, worked for days with his own hands. Around the rising Canal Street Church gathered day after day many volunteers, and every man who could handle a saw or chisel was drafted into the service. At least two who were afterwards members of the Rock River Conference had a hand in the work. These were James McClane and A. D. Field, both of whom joined the Church at Clark Street during the previous Winter. The work went on slowly all Summer, and the church was not ready for dedication until New-Year's. The leading men in the new organization were A. S. Sherman, James Robinson, Thomas George, Charles Wissencraft, William Kettlestrings, and others. Many of the members of the Clark Street official board at the time were Englishmen, and from the commencement English views to some extent bore rule. Love feast tickets did not go out of date at Clark Street until 1844. These views prevailing, Chicago, after the English plan, was made a circuit at the conference, and, as we have seen, Luke Hitchcock and A. Hanson, who were the preachers in 1843, alternated between Clark and Canal Streets. The preachers arrived in September, but did not preach on the West Side until January. On New-Year's eve, 1843, we all gathered to the new church at seven o'clock for the dedication. The sermon was preached by John T. Mitchell, whose brother James dedicated Clark Street Church in 1845. We do not remember the text, but the sermon was a historic sketch of Chicago Methodism, and we took our first notes of this veracious history. That discourse, though only ten years after the commencement of the Church in Chicago, had a wonderful effect upon those who had not known the history. It seemed an age since Jesse Walker began his work.

From this dedication the congregation followed the preachers over to Clark Street, where at nine o'clock watch-night services began. Altogether it was one of the most profitable nights of Chicago Methodism. About seventy-five members went to Canal Street. During the great revival of the Winter of 1845 Canal Street largely shared in the ingathering. In 1845 the circuit system was discontinued, and Sias Bolles sent to the charge. He remained through two prosperous years, adding many efficient members to the Church. He reported one hundred and ninety-six members in 1847.

When Methodism first began its work in St. Charles we can not fully ascertain. The place had been on the list of appointments for many years previous to its becoming a separate charge in 1844. W. Wilcox preached there regularly in 1837 and William Kimball on Sunday morning once in two weeks in 1840. Elihu Springer and William Gaddis were appointed to the work in 1844, and were followed in 1845 by Salmon Stebbins and L. A. Chapin. In 1846 Mr. Stebbins returned alone. At this time the circuit included the country on both sides of Fox River from St. Charles to Aurora, the appointments being filled one half of the time by local preachers. A very good stone church with a basement was built in 1842. The basement was finished off for a school room, and Thomas North, who became a noted member of the Rock River Conference, taught a select school in the basement, which we attended in the Winter of 1847. During this Winter the Church came near an eruption on account of great excitement on the Masonic question. John F. Farnsworth, then a young lawyer, more out of sport than mischief, got up a series of shows exposing Odd Fellowship. Whether the representations were real or no we can not tell, but the company of young performers gave what they declared were Odd Fellow ceremonies. The exposition served to arouse indignation in the Churches, and the Methodist Church greatly suffered. There was an attempt to carry on a protracted meeting, but it only resulted in failure. The Congregationalists were in a quarrel concerning the admission of a young lady to their Church, and nearly all Winter they held nightly meetings with crowded houses wherein such jangling was carried on as the town never saw. It being all about nothing, there was no ground for settlement. J. P. Vance, a member of the Church on one side, and J. F. Farnsworth on the other conducted the quarrel. These things put an end to all attempts to hold revival meetings. In 1847 Sias Bolles and C. Lazenbee went on to the circuit. The work was down. Captiousness prevailed, and the Universalists bore sway. The preachers agreed not to name any of these things, but to remain firmly by the Gospel work. A glorious work commenced and the circuit came up out of the wilderness. One of the elders of the Congregational Church and his family professed conversion and joined the Methodist Episcopal Church. This man, J. P. Vance, united with the conference in 1849, and received appointments in all parts of the work until 1857, when being overtaken in liquor (only beer, but that is bad enough) he was excluded. In 1850 the appointments were at St. Charles, Geneva, Batavia, Aurora, Big Woods, South-west of Aurora on Blackberry Creek, and Footville. In 1851 there was a general cutting up of the circuit, leaving St. Charles Station, Aurora Circuit, with appointments at Big Woods and Blackberry Creek, and Geneva, with appointments at Batavia and Footville. Since then St. Charles has pursued the even tenor of its way, blessed with the session of the conference in 1852, and disturbed by the secession of the Free Methodists in 1860. There was formed the first Free Methodist society in the West.

The districts of 1840 have been given; for the remainder of our half decade they were:

1841. Chicago District, J. T. Mitchell, P. E.; Ottawa District, J. Sinclair, P. E.; Mt. Morris District, S. H. Stocking, P. E.

1842. Chicago District, H. Crews, P. E.; Rock River District, S. H. Stocking, P. E.; Ottawa District, J. Sinclair, P. E.; Mt. Morris District, J. T. Mitchell, P. E.

1843. Chicago District, Hooper Crews, P. E.; Rock River District, J. Sinclair, P. E.; Ottawa District, S. H. Stocking, P. E.; Mt. Morris District, J. T. Mitchell, P. E.

1844. Chicago District, J. R. Goodrich, P. E.; Ottawa District, Luke Hitchcock, P. E.; Mt. Morris District, Hooper Crews, P. E.; Rock River District, S. H. Stocking, P. E.

The Rock River Conference held its second session at Plattville, Wisconsin, it being the first Methodist conference ever held in the State. The father of the Mitchells had settled at Plattville at an early day, and it was at this time the most important point in Wisconsin Methodism. The conference opened August 25th, with Bishop Morris in the chair. John T. Mitchell was chosen secretary and James H. Goodrich assistant. Otis F. Curtis was reported as withdrawn from the Church. He returned to the Congregationalists, whence he came. He was a good man, but lacked the energy sufficient for the stirring times of the West. Allen Huddleson had died in great peace in the Indian country, in Northern Wisconsin, "in the midst of devout labors for the conversion of the heathen." His bones rest on the banks of the Upper Mississippi. This is the first death among the noble band constituting the first conference; but since he was only a probationer, there is no note of this death in the General Minutes. There was a report of eighty-four Sunday-schools and one thousand four hundred and forty scholars. The conference continued its sessions until Thursday evening. This was the usual length of the sessions for many years. Since then the business of the conference has been so reduced to system and the bishops work with so much greater dispatch the sessions end much sooner, the conference generally adjourning on Monday evening. One whole session was usually spent calling the roll for the reports of statistics. This was the practice until 1857, when the present mode of reporting quietly to committees was adopted.

The third session was held in 1842, in the Baptist church, in Chicago. This church was a long, low building, situated in the rear of the Board of Trade building, on the corner of LaSalle and Washington Streets. Bishop Roberts, on his last episcopal round, presided. J. T. Mitchell was secretary; J. R. Goodrich, assistant. J. T. Mitchell occupied the secretary's desk until elected assistant book agent in 1844. E. R. Ames (now bishop), as missionary secretary, was present, enlivening the conference by his preaching. Thirty-four "chapels" and sixteen parsonages were reported. This first Chicago conference adjourned on Thursday afternoon.

The preachers gathered at Dubuque in 1843 for their fourth conference, it being the first ever held in Iowa. E. R. Ames being present again, by request opened the session, conducting the business until the conference was properly organized by the election of B. Weed as president, thus presiding in the conference nine years before he, as bishop, presided at St. Charles. J. R. Goodrich was continued as assistant secretary. Bishop J. O. Andrew arrived on a steamboat Sunday morning, in time to preach, and took the chair on Monday morning. He must not be blamed for tardiness; for whoever has tried a Mississippi steamboat will know how to make allowances. We tried them once! In 1859 we went to Fulton by daylight, Tuesday morning, bound up the river for the Galena Conference. We went to the warehouse, took walks, slept on boxes, ate at the hotel, had the vexations, endured much, until Wednesday at two P. M., when a boat arrived, and we took passage, and reached Dubuque in the night. Before daylight we took cars for Galena, where we arrived on Thursday morning, in time for conference, and to learn that we had been elected the day before statistical secretary, and that all this time our work was being neglected. We did well, however; for B. Close and A. Cross, our companions, who stayed by the steamboat, did not reach Galena until Thursday afternoon. We wanted a steamboat ride, but have never cared to try the river again when we had business and the prompt cars have been at hand.

Bishop Andrew was the only member of the Methodist Episcopal Church, South, that ever presided at our conference. B. T. Kavanaugh, the first secretary, and for some time presiding elder, was a brother of H. H. Kavanaugh, who was elected bishop of the Church South in 1854. At this conference delegates were elected to the General Conference of 1844. They were Bartholomew Weed, John Sinclair, H. W. Reed, and J. T. Mitchell. For some reason Mr. Mitchell was not elected till the second ballot, and then only by a small majority. The General Conference put a different estimate upon him, and by electing him book agent took him away from the Rock River Conference. This B. Weed, one of the leading members of the conference and first on the list of delegates, was from the Philadelphia Conference in 1837, and had been admitted into the conference in 1817. He traveled most of the time from 1817 to 1837 in New Jersey, but was four years on Staten Island and six in the city of Philadelphia. He was appointed to the Galena District in 1837, in which position he continued until 1843, when he was appointed to the Iowa District, and never after held appointments in the bounds of the Rock River Conference. He continued to act as presiding elder in Iowa until 1845, when he transferred to the New Jersey Conference, where, without intermission, he continued to fill middle-class appointments—the last four years in

Newark City—until 1864, when he was obliged to give over and retire to the superannuated list. He died a few years ago. He traveled forty-seven years in all, eight of which he was presiding elder in the West.

The fifth conference was held at Milwaukee in 1844. Bishop Morris presided; J. R. Goodrich was secretary. Quite a change has now come over the conference. The General Conference of May, 1844, had constituted the Iowa Conference, thereby causing some of the most prominent members to cease to attend the sessions. To Iowa went B. Weed, H. W. Reed, William Simpson, David Worthington, Jesse L. Bennett, I. I. Stewart, and others. The Iowa members had labored most of their time in Iowa, so that the Iowa Conference took very few who had ever had appointments in the bounds of the Rock River Conference. At the Mt. Morris Conference in 1840 there were fifteen appointments in Iowa; at the time of the division, and at the first session of the Iowa Conference in 1844, there were twenty-nine appointments. There was another change made of more consequence to the Rock River Conference. Since Iowa had set up for itself, it was thought a better arrangement of the Illinois work could be made by an enlargement of the Rock River Conference. Accordingly that territory now included in the Central Illinois Conference was taken from the Illinois Conference and attached to Rock River. By this arrangement the conference acquired a company of worthy preachers. The country was older, and the ministers were men of ability. Besides, they were men of the Southern type, and more eloquent than the astute Yankee. Some of Rock River's most eloquent men came in with this reinforcement, and many afterwards came into the conference, raised upon Central Illinois territory, that have made their mark among us. The reinforcements brought in Richard Haney, A. E. Phelps, Francis Smith, N. P. Heath, Isaac Pool, S. P. Burr, Warner Oliver, B. H. Cartwright, Zadoc Hall, and John F. Devore.

The conference of 1845 met at Peoria, August 20th, and opened with H. Crews as chairman. Bishop Morris arrived Thursday, during the afternoon session, and took the chair. P. Judson was elected secretary. The members could not have made a wiser choice. He at once became an efficient secretary, and, without the thought of a change on the part of the conference, he held the office until 1859, serving his last time at Waukegan in 1858, when he became so much engaged in secular employ he could not well attend to secretarial duties. W. H. Sampson was assistant secretary in 1845, F. T. Mitchell in 1846, and in 1847 S. F. Denning, on P. Judson's nomination, was chosen to that position, in which, as recorder of the minutes, he has served, with the exception of one year, ever since. C. B. Tippett, assistant book agent at New York, was present at Peoria, and preached in a manner to send the preachers home all alive to the work. He took as his text, "I know that my Redeemer liveth," and perhaps never at any session has there been such a sermon preached.

In 1846 the conference met at Galena, with L. L. Hamline as presiding bishop; and in 1847 it met at Chicago for the second time, Bishop Waugh presiding. This and the next session were made ever memorable by the notorious Mitchell trials, of which more hereafter.

In 1848 the conference met at Canton, in Fulton County, Bishop Morris presiding. Here again the body felt the effects of disintegration. In 1840 there were but sixteen appointments north of the Illinois line. Wisconsin was newer country than Illinois, and did not arrive to the dignity of a State until 1848. But during these years the people had flocked in, and the Methodist preachers had planted the standard of the cross in the new settlements, so that, at the first session of the Wisconsin Conference after its organization at the General Conference of May, 1848, there were fifty-seven appointments, to which sixty-three preachers were sent. By this new organization the Rock River Conference was confined, for the first time, to the limits of the State of Illinois, the conference embracing the northern third part of the State. Many men who had enlivened the sessions of the Rock River Conference appeared no more on the floor. Among them were many active and efficient men. There were W. H. Sampson, E. Springer, Isaac M. Leihy, Isaac Searles, David Brooks, Washington Wilcox, S. R. Thorp, Warner Oliver, W. G. Miller, H. W. Frink, Chauncy Hobart, Wesley Latin, and others, who were much missed from the cheerful-hearted ranks.

In 1849 we met at Rockford. The old church was newly finished and stood in a grove on the commons. Bishop Janes made here his first appearance West. At Mt. Morris, the week previous, the bishop had preached twice, and laid the corner-stone of a church. At the conference he gave one of those addresses to the class of deacons for which he was always noted, and in which no other excelled him. The four addresses he delivered at our sessions excelled every thing we have ever heard from human lips. He also spoke on Friday evening at the missionary meeting, delivering one of his most eloquent addresses. On Sunday there was the largest (or most crowded) congregation we have ever had at a conference. The windows were thrown open, and wagons two rods deep were filled with eager, outside listeners. There was the same crowd at the preaching at the Baptist church in the afternoon, where John H. Power preached. The choir was in those days a vexed and vexing question. We were in a transition state between the old-fashioned congregational singing and our present modes. Often strange preachers took occasion to give the choir a blessing. On this afternoon Dr. Power—an Ohioan, with Ohio ideas—was speaking of heaven. "And," said he, "when we get there we shall all join in heavenly melodies, and not have a few people away up yonder to sing for us!" pointing, as he uttered the remark, with his long arm, to the artistic choir which sung in the gallery.

We have now passed in review the work of the itinerant bands from 1840 to 1845. The days of planting, for the most part, are over, and we enter upon the days of enlargement and culture. Now the work is to be that of edifying the Church and establishing new forms. The new and crude materials for a noble Church are to take form, and vexed questions are to be settled. But all this time the work of harvest has been going on, and the Church has arisen to new influence and gained new victories. We are about to enter upon another period of five years—a period, however, somewhat barren in incident; for, the country being at a stand-still, the circuits and doings of the conference exhibit little change. It was not until after 1855 that the work began to be broken up into new charges. In 1845 there were in the bounds of the present Rock River Conference 7,400 members, 30 charges, and 39 preachers. At the conference of that year, held at Peoria, the following appointments were made in our limits:

CHICAGO DISTRICT: *James Mitchell, P. E.*—Clark Street, William M. D. Ryan; Canal Street, Sias Bolles; City Mission, S. F. Denning; Elk Grove, H. Whitehead, James Leckenby; Lake, S. Pillsbury; Dundee, L. R. Ellis; Elgin, G. L. S. Stuff; St. Charles, S. Stebbins, L. A. Chapin; Dupage, N. Jewett; Juliet, O. A. Walker, R. E. Thomas; Wilmington, William Gaddis; Yellowhead Grove (Momence), J. M. Hinman; Crystal Lake, H. Minard; McHenry, Wm. Vallette. . . .

OTTAWA DISTRICT: *Luke Hitchcock, P. E.*—Ottawa, Walter Hare; Peru Mission, J. W. Agard;

Princeton, L. S. Walker; Portland, S. K. Lemon; Dixon, S. P. Keyes; Daysville, David Brooks; Belvidere, R. A. Blanchard; Sycamore, S. R. Beggs, Wesley Latin; Little Rock, O. W. Munger, W. B. Atkinson; Milford, Levi Jenks, J. W. Burton.

MT. MORRIS DISTRICT: *H. Crews, P. E.*—Galena, F. A. Savage; Elizabeth, Isaac M. Leihy; Mt. Carroll Mission, W. B. Cooley; Freeport, L. Whipple; Rockford, C. D. Cahoon; Sugar River, L. F. Molthrop; Roscoe, Z. Hall; Mt. Morris, M. Bourne; Buffalo Grove, A. M. Early; Union Grove, Isaac Searles. . . .

Philo Judson and J. C. Parks, Agents of Rock River Seminary; J. T. Mitchell, Assistant Book Agent, Cincinnati.

In Milwaukee District: Big Foot, John Wilson, C. G. Adams.

CHAPTER XX.

CHICAGO METHODISM—CONTINUED.

WE left William M. D. Ryan and Warner Oliver in 1845, having glorious times on the Chicago Circuit. At this time the churches of the city were meagre affairs. The St. James Episcopal society were worshiping on the North Side, in a dingy brick building, built in 1836. The Catholics had the only really good church in town. The Unitarians had a passable frame, the same that was burned down in front of the Methodist church block in 1864. The First and Second Presbyterian churches were low frame buildings, and the Baptists were worshiping in a long, low, convent-like house, in the rear of their brick church, which was built in 1846 and taken down in 1864. The Clark Street Methodist church was a nondescript. It had first been twenty-six by thirty feet, and being twice doubled in size, it was a shaky affair, in whose ceiling and roof the joints were plainly visible. It was about forty-six by sixty-four feet, with twelve or fourteen feet walls. The outside, if ever painted, had lost all its whiteness, and presented a time-worn appearance. It stood in the rear of the present block, fronting on Clark Street. The seats were high, with doors, or, as a preacher's child said of another such church, "had gates." The pulpit was literally a "preach-pen." The preacher, entering, closed the door, and shut himself in. Whether this arrangement was made to save the preacher from assaults we never learned. The lamps were lard-oil burners, the globes of plain ground glass, twelve inches in diameter, set on a ring, which held the oil, leaving the oil burning in the center. With the oil of the day, generally lard, the church within, of an evening, resembled a cave dimly lighted with glimmering lanterns, the posts which held up the ceiling answering to dingy stalactites. Well do we remember the old sexton going around with his bottle of turpentine, lighting these hard-to-be-lighted oil lamps. Could the people of 1845 awake to our modern gas and petroleum they would be frightened by the brilliancy. But, dingy and uncouth as those old walls were, they are sacred to the memory of many a soul born there into the kingdom of God. We can never forget when we bowed at the altar of the old church for the first time around the sacramental board, and when again we bowed for baptism, when Hooper Crews poured the consecrating element on our youthful head. Near the old church stood an office used as a class-room. Besides this there was no convenience for class-meetings. Only one class met in the church; that was D. M. Bradley's class, which met at four o'clock. All other classes met either in the aforementioned office or in private houses.

Such was the condition of Chicago in regard to churches in the Spring of 1845, there being in all thirteen churches in the city. There were Canal Street on the West Side, St. James Episcopal and the Bethel on the North Side, and on the South Side one Methodist, two Baptist, and two Presbyterian churches, one Episcopalian, a Catholic, a Universalist, a Unitarian, and a Dutch Methodist, or Albright Church.

William M. D. Ryan had come from Ohio, where they had arrived at an age of better churches. He could not rest until he made an effort to build a better church in Chicago. Few men possessed the power to inspire the Church with such an undertaking. The times were hard, and the members were poor. Many of them were mechanics earning a dollar and a quarter a day. It was proposed to make the seats free, provided six thousand dollars could be raised before the completion, but four thousand dollars was all that could be obtained. The enterprise was near being abandoned, when it was the only saving measure to sell the pews. The old and venerable church, a portion of which was the first church of any kind in the city, was removed in the Spring of 1845 to the corner of Dearborn and Madison Streets, and there the society continued to worship during the Summer. During one Sabbath, while the church was on wheels, the society had no gathering place, and went wandering like lost sheep over the city. Brother Ryan gathered them for preaching in the Trinity Episcopal Church in the afternoon. In the mean time the work of building commenced. The house was ninety-eight by sixty-five feet, fronting on Washington Street. About the 1st of July a crowd gathered to witness the ceremonies of laying the corner-stone. Addresses were delivered by J. R. Goodrich and Wm. M. D. Ryan. Mr. Ryan was in his best vein, swelling with thoughts that ere long our preachers should greet each other from the Atlantic to the Pacific shores. All Summer long by degrees the walls went up, the members gathering within the old church the while for parting blessings.

During the Fall an event occurred, common now, uncommon then. C. B. Tippett, book agent at New York, passed by on his way to the Peoria Conference, and remained over Sabbath. He preached three times, giving the most thrilling sermons ever heard up to that time in Chicago. Mr. Ryan was already away at conference, leaving the pulpit to be supplied. In the morning an elderly man, with old-fashioned Methodist preacher coat, entered the pulpit. The whisper went round that it was some local preacher picked up for the day. As it was conference Sunday we were fully satisfied. The first hymn was read in rather a dull way, and we were looking for a sleepy time. The preacher began to pray in a cool manner, but ere long he awaked the congregation. He began his sermon, and all eyes were speaking to friends across the house. The effect was electrical. Never had such a sermon been delivered within the old walls. Throughout that day crowds thronged the church. The first Sunday after conference the first quarterly-meeting was to come off. Friday night was prayer-meeting evening, but as yet there was no elder.

Brother Ryan at the close of meeting informed the people of the disappointment, and was making apologies when all at once he thrilled us by saying that he had laid hold of C. B. Tippett, who was passing through, and he was to attend the coming meeting. Saturday evening Mr. Tippett preached and called mourners. There was no special revival interest in the Church, and but one person went forward, and that was *only a boy of seventeen.* Fresh from his day's work, with curly head and dingy coat, this apprentice bowed alone at the altar. It was his first religious move. A small affair, indeed, was that Saturday evening meeting. But that boy, A. R. Scranton, who was probably the last mourner that ever went to that old altar, was for forty years one of the faithful Methodists of Chicago, having been the chief agent in building Grace Church, one of the finest Methodist churches in the city. That one sermon, it may be, was the little pebble thrown into the ocean to set in motion circling waves that may span centuries. That youth was one of the three appointed in 1865 as the Chicago Centenary Committee. The old church after the new was dedicated was first used as a cabinet shop. In 1852 it was sawn asunder, and the two pieces faced about, fronting Dearborn Street, and made into double dwellings. In the Summer of 1864 these were moved away to give place to a large block.

In November the elegant and spacious new Clark Street Church was completed. Fifteen hundred people gathered one pleasant Thursday evening to join in its dedication. The sermon was preached by the presiding elder, James Mitchell; text, "How shall we escape, if we neglect so great salvation?" A large subscription was raised after the sermon. Orrington Lunt had that very day in the sale of wheat made sixteen hundred dollars, and as a thank offering for this, his first success of any account in business life, he contributed fifty dollars in addition to a large subscription before paid. This was now the first really fine church in the city, and had it not been the first it is probable it could never have been built. The basement was yet unfinished, but so cheerful did the Church feel, Brother Ryan took them while in tune, invited the people to an open door love-feast, where in one evening sufficient was raised to finish the basement, with four class rooms. The first Sabbath after these last were finished there were held a series of class-meetings such as Chicago had never before witnessed, and the noisiest prayer-meetings we were ever in, except the Nazarite meetings, were held for a time in those rooms. The building cost in those days of very low prices twelve thousand dollars.

The old Clark Street society now entered upon her regular work with all the conveniences needful. The Sunday-school, with J. A. Hoisington as superintendent, met in the lecture-room, and fourteen classes in the class-rooms; four in the morning at nine o'clock, four at noon, four at four o'clock, and two on Wednesday evening. Those class-meetings were most glorious institutions. The leaders were Isaiah Shaw, John B. Mitchell, G. C. Cook, —.

Jones, Grant Goodrich, A. Biglow, H. W. Clark, D. M. Bradley, Christopher Metz, and George F. Foster. Among the leading members of the Church who entered the new house of worship were William Wheeler, who came in 1838, and who was a prominent hardware merchant; Christopher Metz, a workman in Mr. Wheeler's tin shop; George F. Foster, who came in 1837, and set up as a sail maker. He was poor, indeed, and well remembers a schooner that came in with tattered sail to give himself and George A. Robb work. Orrington Lunt arrived in 1842, and began a little dickering trade in feathers, cranberries, etc. He commenced buying wheat in 1844, and at once began to prosper in business. Few will forget who heard it his singing, "When for eternal worlds we steer," and "The morning light is breaking" in 1843. A. Biglow arrived in 1844, and entered the mercantile business. J. K. Bottsford was converted at the Borein revival in 1839, and was a hardware merchant in 1845. H. W. Clark, a lawyer, came from Brooklyn in 1845. Grant Goodrich came in 1834, and as a lawyer and judge has ever held a prominent position. He is, if we mistake not, the oldest permanent member of the Methodist Episcopal Church in Chicago. J. W. Waughop was originally from Norwalk, Virginia, but came from Washington, Illinois, to Chicago in 1844. He was a tailor when he came, and in 1845 was a young law student. Isaiah Shaw was a loud, zealous brother from Joliet. G. C. Cook came from the State of New York in 1844, and with a brother was for a time engaged in the American Temperance House. In 1845 he went into the grocery business on the corner of Lake and State Streets with Mr. Satterlee, and the firm of Satterlee & Cook was long known. D. M. Bradley came in 1837. He was a printer, and entering the office of the Chicago *Democrat*, edited by John Wentworth, he was the main manager of that office for twenty years. He at once on coming to Chicago became an efficient class-leader, and continued to perform the duties of the office until his death in 1857, keeping, if we mistake not, the same class the whole time. The present writer, with Mrs. Garrett, was a member of that class for several years. He was a native of Concord, New Hampshire, was raised by a pious mother, and experienced religion under the labors of G. Storrs at the age of eighteen. Among his last utterances were: "This is all my hope and all my plea, for me the Savior died." "It is all through Christ." He died September 8, 1857, and his funeral discourse was preached at the Clark Street Church by Hooper Crews; text, James iv, 14: "For what is your life?" After his conversion he sought an education to prepare himself for the ministry, but not having good health he never entered the pulpit. His quiet, yet pathetic voice, uttering melodious strains in speech and song in the love-feasts, is yet in its tenderness vibrating upon our ears. Robinson Tripp came to Chicago in 1834, and was one of the most prompt and efficient Sunday-school teachers. J. A. Hoisington came in 1843 from Green Street Church, New York City, where he had been superintendent of the Sunday-school. He became superintendent in 1845 in Chicago. He was a book-binder and book-seller. Mrs. Eliza Garrett will be mentioned more fully hereafter. Robert Shepard was a true, quiet brother, who did the carpenter work on the new church. His son Robert is a member of the Rock River Conference. We have mentioned many of the main members, but besides these there was a host of faithful men, such as the Thomsons, the Turners, Dr. D. S. Smith, Martin Kimball, and others too numerous to mention.

During the Winter of 1846 there was quite a revival, but no general move. Some quite prominent men were converted. The first year in the new church closed with three hundred and sixteen members, and Chauncey Hobart, a transfer from the Illinois Conference, came on as the preacher in 1846. This man was really an able preacher, and since then, in connection with the work in Wisconsin and Minnesota, has shown himself a worthy Methodist preacher. But from several causes matters went rather ill at Clark Street during his year. First, it was no common man that could follow William M. D. Ryan; and second, Mr. Hobart was so mixed up with the Mitchell difficulty he was unable to accomplish much. As a general rule, it is best to pass over scenes of unfortunate occurrence, because of the tendency to open up old wounds, but being well acquainted with every phase of the Mitchell difficulty we consider it too late to do injury by reference to it. It will not injure any one connected with the past; it will do good for the future.

We gain experience by the follies and failures of the past.

In 1845 JAMES MITCHELL, a brother of the noble John T. Mitchell, succeeded that kindest of men, J. R. Goodrich, as presiding elder on the Chicago District. He had at an early day been an active itinerant in Southern Illinois, and on marrying had located and settled in business at Plattville, Wisconsin. There he failed and took the benefit of the "Bankrupt Act" in a manner that injured his reputation. He was readmitted to the conference in 1842 and stationed at Racine. In 1843 he was appointed to Milwaukee, and in 1844 to Milwaukee District. At the conference of 1843 charges were preferred against him, but as nothing could be made out his character passed. After a study of his character for years we conclude that he meant to be honest, and while on the Chicago District was really seeking to be a humble Christian, but there seemed to be a moral defect somewhere, causing him to prevaricate and be what men with a keen sense of honor call tricky. Holiness was a special theme with him, but not enjoying this fullness he was left to an imperious, ambitious spirit. When he went to Chicago the *Western Citizen*, a Garrisonian abolition paper, was published in the city. The Methodist Church had unfortunately hanging upon her Southern skirts the foul blot of slavery. The *Citizen* had always taken special pains to irritate the sore places on the Methodist body until Methodists considered the paper an enemy. The *Citizen* at once began to bring charges against the Methodist elder. In the pulpit the elder sought refuge in the affections of the Church against what he called, and we thought, persecution. In this way the Methodists in general were made to rally around him. We did not then know the facts. In going to Wisconsin Mr. Mitchell took with him two negro girls, belonging, as was said, to his wife. When they became unsafe there he sent them to St. Louis, and was at the time of which we speak receiving in remittances the amount of their wages. The first year rolled along quite smoothly. The elder was an able, winning man, and his friends were many. The second year began. Mr. Ryan was gone, and a man of Elder Mitchell's views was in the pulpit. James Mitchell had known Methodism only as it existed in the South. At Clark Street they were governed by Eastern views. The elder pleaded for free seats, congregational singing, and things akin, and the Clark Street choir was going beyond all measure into violins. Mr. Mitchell set about the work of "Methodizing" the Church. Such difficulties frequently happen. A man from New England thinks the Yankee way is the only true type; the Southerner concludes Methodism as he has seen it is the only true way. Besides, at this time, the Church all through the country was in a transition state in its modes of singing and manner of seating a congregation. Chauncey Hobart worked up to the elder's views. An effort was made to get rid of the choir, but the effort failed in a reaction that brought a gay leader and two or three violins into the gallery. For once in the history of Methodism the preacher used his power of removing leaders imprudently. All the leaders opposed to the new measures were removed, and those that were not removed resigned, and men agreeing with the elder were appointed. We need not enlarge. Any reader of experience can see what a state of things this mode of procedure would bring on. Meantime the elder touched his notes to the key of "old-fashioned Methodism," and this took with those who had first, when poor, known Methodism in its poverty, forgetting that there is no more reason for continuing to worship in a barn than to live in a cabin or to travel by lumber-wagon.

Let us quote the journal of a "Mitchellite" of that day: "James Mitchell is as firm as a rock on all the old landmarks of Methodism—free seats, free grace, and free Gospel." That is a key to the whole difficulty. Towards the close of the conference year in 1847 the Clark Street people thought that, to preserve harmony, it were better to have a change of elders. This change they intended to effect in a quiet way. But Mr. Mitchell, learning this, on his last round on his district, procured the passage of resolutions requesting his return. They were all a copy of the following:

"*Resolved*, That we, as members of the Quarterly-meeting Conference of Crystal Lake Circuit, are well satisfied with the ability and usefulness of our beloved presiding elder, the Rev. James Mitchell, and would be much pleased with his continuance on the district."

As a specimen of the elder's prevarication, let us say that at the conference of 1847 he was distinctly asked if he had had any thing to do with getting up these resolutions. He answered that they were gotten up by his friends without his knowledge, while several members of the different quarterly conferences told the bishop that they were passed at the request of the elder. The conference of 1847 was held at Chicago. A representation of the state of things at Clark Street was made to the bishop by nearly all the members of the Clark Street official board. Mr. Mitchell then took such action as forced these officials into open antagonism. Instead of leaving the matter in the hands of the bishop and elders, as was most wise, the official members were compelled to prefer charges. The charges were gotten up in a hurry, and were frivolous in the extreme. Elder Mitchell was guilty of falsehood by saying a certain person was "dictatorial," and by saying that the Clark Street officials were not Methodists but Congregationalists. The trial brought out all the ill-will and irritations of the whole Church's history. But any one will know that such charges could amount to but little, and the matter was for the time laid over. Mr. Mitchell was placed in a superannuated relation, and a committee appointed to try his case. The committee met in the Spring of 1848, and suspended him until conference. At the conference a leading member of Clark Street Church appeared, and prosecuted the case before the conference, and a leading member of Indiana Street Church visited the seat of conference at Canton to work as a lobby member in Mr. Mitchell's favor, getting up indignation meetings among the citizens to intimidate the conference. A new set of charges had been drawn up. They referred entirely to the abduction of the slave girls. The conference sustained all the specifications, but cleared him on the charges, and allowed him to retire untouched; and in the Minutes we have this anomalous record: "J. Mitchell, transferred"—but to what place readers are left to guess. He at once "transferred" himself to St. Louis, and being admitted to the Church South, was stationed at Booneville. In a year or two he was suspended from the Church South for falsehood; but the decision, on account of an informality of trial, was reversed by the General Conference on his appeal to that body. In 1860 he was expelled from the Church for selling slaves that were mortgaged, without apprising the purchaser of the fact; and the last we knew of him he was preaching among the Cumberland Presbyterians.

The Rock River Conference has never had a case so difficult to deal with. The trial consumed more time than any other case ever before that body. The meagre records of it cover fifty-eight ledger pages of the conference journal. He will appear occasionally in these pages where the friends of the elder raised difficulties; for be it known that the course pursued by him in the commencement of the difficulties won him friends all over the district, and in Chicago many members passed through sorrow and secession ere matters returned to a settled condition. It was one of those quarrels about a man where the causes of irritation lie in the man himself, and the parties are sincere, doing what they think is for the glory of God. The Clark Street members looked to what they considered the interests of Zion; the others sympathized with one whom they considered a holy man under persecution. Many of our worst Church difficulties are brought on by sincere but mistaken men, who become a little willful withal. The very men who went in for James Mitchell's old-fashioned Methodism have nearly all adopted the very measures Mr. Mitchell opposed. The Methodist Church has fewer of these difficulties than any other; for the itinerant system removes irritating objects, while other Churches almost always have a difficulty when they attempt to remove ministers. The chief evils of the Mitchell difficulty were felt at Indiana and Canal Street Churches. In places on the district there were disturbances; but all the worst features of the sad affair were confined to Chicago. Many a man learned lessons in those days that have proved profitable.

In 1846 there was still a heavy debt on the Clark Street Church. They had a fair in December, resulting in three hundred and seventy-five dollars, and in the Winter of 1847 a tax was levied of one dollar on all female members, and of three dollars on the male members, and a tax of one per cent on property. Soon after Chauncey Hobart arrived the congregation was blessed with one of those treats, so seldom then, so common now, that thrill the hearts of people. One Sunday morning in September, 1846, Mr. Hobart preached, and a young man, almost blind, arose to close. He could not read, but recited, "O for a thousand tongues to sing!" "It seemed like an electric shock," says one who heard it. "The eyes of the whole congregation sparkled. The reciting of that old hymn was heavenly! As he concluded he said: 'A plain old hymn, brethren; let us endeavor to sing it with the spirit and the understanding.' This from a mere boy seemed almost too much. He prayed with the most melodious voice I have ever heard. Brother Hobart gave notice that the young man would preach in the afternoon. The news spread like wild-fire, and long before the time appointed crowds flocked to the house. The church was completely crowded. He took for his text, 'Let us therefore come boldly,' etc. In the little experience I have had, this beat all that my imagination had ever pictured. You could have heard a pin fall during the entire sermon. Every one was enraptured with the little young blind man." This was the first appearance of William H. Milburn, who was then chaplain to Congress, before a Chicago audience.

At the conference of 1847 Philo Judson was appointed to Chicago. His prudence and upright firmness did much to preserve the integrity of the Church. At the end of the year he was removed to take charge of Mt. Morris District. He was followed by Richard Haney, who remained two years. During the last year there was a gracious revival, which aroused the Church and brought in several faithful members. The year closed with three hundred and seventy-five members, and at the conference of 1850 S. P. Keyes was sent to the charge. He was then in his prime, and one of the most popular preachers of the conference. Brother Keyes remained two years. "During the Winter of 1852," says Judge Goodrich, "a most interesting and blessed revival occurred. Since the great revival of 1839 we have had none which, in my estimation, gives so fair promise of permanent good. Its subjects are mostly young men and women, and a majority children of pious parents, who have been trained in the Sabbath-schools and nurtured on the lap of the Church."

S. P. Keyes was followed in 1852 by John Clark, who continued in the charge until his death in 1854, when he was succeeded by Hooper Crews. In 1853, a traveler, T. C. Gardner, gives this description of the Church: "Clark Street Church is one of the largest Churches in this great section of the republic, having one of the finest congregations that any of you Down-Easters ever preached to. Intelligent and most respectfully attentive, and evincing by the revealings of the mind through the eye and features a comprehension of your theology, and such an appreciation of your logic and all the good qualities you can put into your discourse, as to make you feel that, give you such an audience, and you would make pulpit efforts worthy a Christian minister. You feel also that you are really in a *Methodist* congregation; for a well-timed and a well-toned amen offends not the refinement of worshipers."

In 1858 the old and sacred temple was torn down to make way for the new block. It had stood nearly twelve years. In it hundreds of souls had been converted, and had consecrated themselves to God. A new generation of Methodists had grown up around its altars, and it had just begun to put on all the sacredness of home. The members of the Rock River Conference had twice gathered within its walls for their sessions, once in 1847, and again in 1853, and from its pulpit had been preached many glorious sermons. But business was crowding southward, and the clatter of hoofs and wheels upon the streets so disturbed all worship, it was thought better to change. The "Methodist Church Block" was erected in 1858, and until the fire of 1871 the old society worshiped within its walls.

Many of the members having moved to the southern outskirts, a colony of Clark Street built in 1864 Trinity Church, some two miles south of Lake Street, near the lake shore, for their accommodation, and there finally gathered many of Clark Street's old and faithful members.

The Clark Street society has sent out several ministers; we can not tell exactly how many. There are David Worthington, of the Iowa Conference; Henry Moys, of the Kansas Conference; and James McClane, A. D. Field, and William Kegan, of the Rock River Conference. JAMES MCCLANE, who was the son of a Protestant overseer of an estate, had been religious in Ireland. He came to America in 1842, stopped awhile in Canada, and arrived in Chicago in the Fall, in time to be one of the first converts in N. P. Cunningham's meeting, being converted as early as November, 1842. In the Spring of 1843 he went to Mt. Morris, where, part of the time at school, part of the time working, he remained until the Spring of 1847, when he was sent to Little Rock Circuit as a supply by Milton Bourne, the presiding elder. In the Fall he was admitted to the conference, of which ever since he has been a member.

A. D. FIELD came with his father's family when seven years of age to Chicago in June, 1835. Here he remained most of the time until 1846. Being for a time near Elgin, on Fox River, he made a profession of religion in November, 1842, and going a week after to Chicago he became connected with the Clark Street Church and Sunday-school, being a member of D. M. Bradley's class. He left for Mt. Morris in 1846, joined conference in 1848, and remaineth unto this day.

CHAPTER XXI.

CANAL AND INDIANA STREET CHURCHES.

CANAL Street Church, as we have seen, received Sias Bolles in 1845. He remained until the conference of 1847. Nothing of any special note occurred, only that they were years of great religious peace and prosperity to the Church. In 1846 there were one hundred and ninety-two members. In 1847 Harvey S. Brunson was sent to the charge. After a few months his health failed, and the Church employed James Mitchell, who had been left in a superannuated relation. The Indiana Street Church, organized in 1847, and Canal Street were both for Mr. Mitchell. There was a war upon the subject, which produced discussion in the pulpits, and on the streets, in the papers, and even among the jockey clubs. The two Churches named were enthusiastic defenders of their old elder. He supplied the Canal Street pulpit until April. The committee appointed at the last conference met in that month for preliminary trial, and suspended Mr. Mitchell from the ministry until conference. This made it the duty of the presiding elder, John Chandler, to remove him, and to supply the place with other preachers. At the quarterly-meeting, where this change was undertaken, there was held a love-feast on Monday night. "I attended their love-feast, as it was called," says a resident of the city, "but the name did not apply very well. Elder Chandler told the first one that spoke to cease speaking. The members urged him to go on, and he did go on. All the members that spoke expressed a great deal of love for their beloved pastor who was to be taken from them. . . . Elder Chandler soon closed the meeting. But very few left, and we had a general class-meeting—so Elder Mitchell called it—and said all that wanted to speak might have the privilege if they had to stay until morning; and they did stay until all had an opportunity to free their minds." We have wondered if James Mitchell and those members did not have a little will of their own about that time. After the shelving of Mr. Mitchell at the Canton Conference in 1848 the members of the official boards of Indiana and Canal Street Churches voted in a sort of convention not to receive as preacher or elder any person who had voted in any way condemning James Mitchell. J. F. Devore being sick, could not vote, and was sent to Indiana Street. R. A. Blanchard being absent, we believe, did not vote, and was appointed to Canal Street. Hooper Crews, the great favorite of the Chicago people in those days, had voted, but was sent to the Chicago District to face a storm he had never met before. The official members of the two Churches passed and signed resolutions that they would not pay him a cent.

Because Brother Blanchard would not join the crusade against Elder Crews he was told by one of the principal stewards that they would not sustain him, and that he would have to leave. Mr. Blanchard thought he should try and do his duty. The steward said he could not stay, for they would not support him. Mr. Blanchard said: "Not as bad as that, I hope." "Yes, as bad as that, and we'll starve you out," the steward replied. Mr. Blanchard said he would do his duty, if he had to beg from door to door. Brother Blanchard found things in a sad state, but by constant pastoral visiting soon won in some measure the good will of the really good but mistaken people. The quarterly-meeting at Canal Street was to be the first on the district. Brother Crews had learned the state of things, and was very despondent. The Canal Street Quarterly Conference, which intended to repudiate the presiding elder, was to meet Monday evening. In the morning of that day Mr. Crews, with demeanor as solemn as death, visited Mr. Blanchard. After a moment of silence the suspense was interrupted by the following conversation:

"Brother Blanchard," said Brother Crews, with a deep drawn sigh, and in a very slow manner, "I can not be at your quarterly conference this evening."

"What does this mean? Where are you going?"

"I am going to pack up our trunks," said Brother Crews, "and take my family and start to-morrow morning for my mother's in Kentucky, and that is the last of Hooper Crews."

Brother Blanchard found he was determined, but received a promise that he would come over in the evening. The conference met with three loyal members present, and organized. Mr. Blanchard asked Brother Crews if he could be present in four weeks. Without waiting to think, he said that if wanted he could be present. The conference then adjourned to meet in a month. At the end of that time, by the kind exertions of the pastor, most of the members had come to better thoughts, and Mr. Crews and Blanchard passed through that year unscathed. There was a good revival at Canal Street, and they supported their preacher well. The greater perplexities were at Indiana Street; and Canal Street Church passed on through the days of perplexity to days of prosperity. A few members left the two Churches and organized a Protestant Methodist Church in the Fall of 1849. The first sermon preached in the city by any member of that denomination was preached by a Mr. Young, on a day of fasting and prayer for abatement of cholera in the school-house on the West Side in August, 1849. Thomas George, one of the best members of old Clark Street, and for some time of Canal Street, was one of the main agents in the organization of this new Church.

R. A. Blanchard remained two years, in which time the Church arose from her sorrows to pleasant days. He found one hundred and ninety-three members, and did well in leaving as many as one hundred and thirty-seven.

In 1852 the old church became too small, and being surrounded by the bustle of business, the society took measures to erect a new church on JEF-

FERSON STREET. This was completed and dedicated February 5, 1854, by Clark T. Hinman, at which time two thousand three hundred dollars was taken on subscription to meet indebtedness. The society removed to the basement the 10th of February, 1853, worshiping February 3d, the last time, in the old time-honored building, which they had entered just eight years before. We are sorry to know that the old chapel was turned by the purchasers into a ball alley. The upper room of the new church was not finished until a year after. The subject of Dr. Hinman's dedication sermon was, "The strength of the Church." J. E. Wilson, Sias Bolles, and Simpson Guyer participated in the exercises. J. E. Wilson, one of the most eloquent members of Rock River Conference, preached in the evening.

By the appointment of some rather unfitting men, and other discouraging circumstances, the Jefferson Street Church, previous to 1861, passed through some very cloudy days. In 1858 the society was reduced to such extremities they were induced to mortgage the parsonage property to pay the pastor's salary. The memory of the preacher that allowed it will be like dark days. That year the elder persisted in returning this pastor, who was a burden to the Church, against the urgent wishes of prominent members. The result was the withdrawal of a few strong men. In 1861 the Church was in a spirit that made them ready to adopt any desperate measure which might either kill or cure, and they made a bold venture. Up to this time no young untried men had ever been appointed to place in the West. The success of Mr. Spurgeon at twenty-two in London had wafted the fashion of preferring young men across the waters to our shores, and in the East many young men had gone fresh from college to high pulpit position. In 1861 there was a young student at the institute at Evanston, who was a relative of Simeon Farwell, one of the leading members of Jefferson Street Church. By their own motion, and through the persuasions of Dr. Dempster, the Church resolved to ask the appointment of this man, then twenty-four years of age. He had come up from a lowly life, and by those struggles that have made so many of our men out of barefoot boys, he had worked his way through college. He had a strong mind, but rather a dawdling delivery. To tell the truth, there was yet a great deal of the sophomore about him. By the appointment of this young man there was nothing to lose, and there might be gain.

At the session of the conference (1861) CHARLES HENRY FOWLER was admitted on trial, and stationed at Jefferson Street. Bishop Fowler was born at Burford, in Canada, August 11, 1837. In 1841 his father moved to Newark, Kendall County, Ill., and engaged in farming. Here Charles gained his earliest school knowledge. In 1854 he attended the old Rock River Seminary, and in the Spring of 1855 entered the Wesleyan Seminary at Lima, New York. He remained at Lima until 1859, when he graduated valedictorian from Genesee College. The same year he went to Chicago, and began the study of law. But, being converted on Christmas eve of

1859, he changed the whole purposes of his life, and at once entered the Garrett Biblical Institute. In 1861 he was stationed at Jefferson Street. This Church, Wabash Avenue, and Clark Street, were the only Churches he served as pastor. In 1872 he became president of the North-western University; in 1876 he was elected editor of the New York *Christian Advocate;* in 1880 he was chosen one of the missionary secretaries; and in 1884 was elected bishop. He married as a second wife, in 1868, Mira Hitchcock, daughter of Rev. Luke Hitchcock.

It may seem puerile, but we can not forbear a note or two here. The Rock River Conference surely has taken its part of the general Church positions. In 1844 John T. Mitchell was elected one of the book agents at Cincinnati, and Luke Hitchcock to the same position in 1860. Dr. Fowler was editor of the *Christian Advocate* in 1876, and J. H. Vincent was elected editor of Sunday-school publications in 1868. Bishop Fowler is the only member of the Rock River Conference that has been elected bishop; but Evanston has had at the head of her institutions four men—R. S. Foster, E. O. Haven, Dr. Ninde, and C. H. Fowler—who afterwards became bishops.

But we turn to note another, the third Methodist Church, organized in Chicago. From the time the old Clark Street Church was moved across the river from the North Side, in 1838, there had been many members residing in North Chicago, and by the year 1847 a church was really needed in that part of the city. There were still but two churches on the North Side. These were the St. James Episcopal and the Sailors' Bethel. The troubles at Clark Street hastened the organization. Many who sympathized with James Mitchell, and who were displeased with the choir and other arrangements which they esteemed worldly, set about building a church on Indiana Street, between Clark and Dearborn, on the North Side, where, with plainness of dress, free seats, congregational singing, and a more spiritual type of religion, they could carry out their views of "old-fashioned Methodism." The leaders in this movement were George F. Foster and Charles Lyman, a man who came from New York in 1846, and who in 1864 had charge of the retail department of Stewart's great store in New York City. We may as well observe here that Indiana Street lost, years ago, all the peculiar ideas with which it set out, save the idea of singing. They have been renting pews for several years. The society had in 1865 what came nearest to model singing of any Church in the West. On the fifth day of August, 1847, six days before the conference met at Clark Street that year, Sias Bolles, James Mitchell, George F. Foster, Charles H. P. Lyman, and Andrew J. Brown met at the house of George F. Foster, standing then on the corner of Clark and Kinzie Streets, where the Revere House afterwards stood, for the purpose of organizing a new Church. J. Mitchell was chairman; A. J. Brown was chosen secretary. Within a few days about twenty members joined the society. Francis Jordan, Charles Sweet, C. H. P. Lyman, Captain Jeremy Hixon, and George F. Foster were elected trustees. The trustees met, August 9th, at the house of Charles Sweet, whose wife was Susan Wentworth, one of the first that joined the Church in Chicago in 1837. G. F. Foster was elected president of the board, and A. J. Brown was requested to circulate a paper to obtain subscriptions for building a "chapel." A petition was sent over to the conference, then in session, for a preacher the next year. Freeborn Haney was appointed. The first quarterly-meeting was held October 7, 1847—J. Chandler, presiding elder; F. Haney, pastor. Geo. F. Foster, A. J. Brown, C. H. P. Lyman, Isaiah Shaw, and J. H. Sensor were elected as the first board of stewards. J. E. Love, local preacher, was received by letter. In December a Church missionary society was organized; J. E. Love and H. Whitehead, vice-presidents, and E. M. Gustine, treasurer. The ground where, for seventeen years, the Indiana Street Church stood was purchased for $1,200, and the church erected at a cost of about $1,000. The house, built in the old style, steepleless, and a low frame, was dedicated by James Mitchell. The text from which he preached to a crowded house was Haggai ii, 9: "The glory of this latter house shall be greater than of the former." This was the third Chicago church the Mitchells had dedicated. There was a good revival during the Winter of 1848, and during the first year one hundred names were enrolled on the Church records; but, by various leakages, the year closed with only thirty-two members. In 1848 John F. Devore was preacher in charge. During this year, in striving to reject their elder, Hooper Crews, there arose great difficulties, and many of the leading members withdrew from the Church, and, with Mr. Lyman as a leader, met in a class by themselves for a time; and if they could have taken the church, as they desired to do, would have organized a separate society. They went so far, we believe, as to write to James Mitchell to come up and preach for them. He had the good sense to write to them, showing the result of all such independent affairs, and the lone bark was abandoned, and after a few months nearly all returned to the Church. In 1849 Zadoc Hall, a man of prudence and peace, was appointed to the charge. He found seventy members, and things in a disturbed state. The larger portion of the best members were still out of the Church, but, by persuasion, most of them were induced to return. The society set to work anew, and built a good brick parsonage on the church lot. It was a slim year for a city pastor. He received, counting a donation, in all, two hundred and eighty-seven dollars. "It was poor pay," says the preacher; "but the people were poor and times hard." In 1850, two hundred and eighty-seven dollars; 1865, two thousand five hundred dollars. Some change! About fifty members were reported to conference, and Boyd Lowe, an unmarried man, sent to the work. As the Church went out to maintain what they called "old landmarks," but really only the Southern mode of doing things, up to this time, including Boyd Lowe, all their preachers were drawn from the Southern or Ohio class. Brother Lowe was a young man of good promise, but hardly the best man for a rising city Church; and it was with great difficulty he maintained his position among this people, who were a little difficult to please. But at the end of the year there began a new and prosperous era for that zealous little Church, whose doings shall yet a little further "*grace*" our pages. The boy, A. R. Scranton, forward for prayers at the quarterly-meeting, after C. B. Tippett preached at old Clark Street in 1845, was, in the midst of all this tumult, to come out chastened and prepared for effectual Christian labor. We could write no name on these pages with a heartier good-will than the name of that old-time fellow-apprentice.

During Sias Bolles's time, in 1853, ninety probationers were added to the Church. The Church, since 1850, has pursued the even tenor of its way, blessed with general prosperity. Its Sunday-school from 1850 has been one of the best in the city. The society paid, from 1847 to 1852, for lots, $1,500; for church building, $1,200; for parsonage, $800; and for support of its pastors, $3,000. The church was enlarged in 1854. In 1857 a subscription was started by Thomas Williams for the purpose of building a new church. About twenty thousand dollars was secured, and a lot was bargained for; but the crash of 1857 put an end to all enterprises. The whole of the old property went to pay debts, and in 1863 the society was without a home. A new site was selected at the corner of LaSalle Street and Chicago Avenue, and the vestry of a new church was completed and dedicated in 1864. "One of the members says the property is worth forty thousand, and we are all happy, feeling that the Lord is with us."

The new and elegant Grace Church was erected mainly under the direction of Abner R. Scranton. The Sunday-school paid for the twelve-hundred-dollar church-organ, and the ladies paid for the lot. One young lady collected ninety-five dollars to apply on this. The society entered the church in the Summer of 1865, and when they were well at work they had adopted every scheme which was renounced in 1847. It is probable, however, only A. J. Brown and A. R. Scranton, of the members of Indiana Street ın 1847, entered as members into the new Grace Church. Some years before leaving the old chapel they had adopted seat-renting, and now they had a fine organ and the best of singing. According to the laws of philosophy, they should have the most *dilletante* singing in he city; for, as a rule, there is reaction from one extreme to another. Mankind are ever swinging on a pendulum. In politics, manners, fashion, religion, men are ever swinging from one extreme to another. Fixed bodies, if they move, go in circles, or swing. The Church barely escapes such a fate. In 1857 the singing of Indiana Street was congregational of the poorest kind, in which five or six discordant voices joined. Those who have pleaded for "old-fashioned" singing have received their views by worshiping in small houses; and because a company in a small house have sung together, they think it can as easily be done in a large church. But there are few singers with sufficient compass of voice to lead in accord a large Church congregation. Hence discords arise, and congregational singing becomes a hard thing to keep up. A good instrument will alone remedy this. Indiana Street society was ready to adopt choir-singing or any thing that would deliver them from harping on "Hebron" and "Balerma" year after year. A fortunate circumstance saved them. The new tune and hymn book was issued in 1857. In 1858 Mr. Billings taught a singing-school for the benefit of the Church. He found there a modest young man, Geo. H. Dunham by name, who would make a leader. Billings persuaded him to stand in front of the congregation, and, with an instrument to assist, to lead the singing. This proved a perfect success. But by the time they had entered Grace Church they had used the tune and hymn book until the tunes had become commonplace. In its stead they adopted a new tune-book, and since then they keep up the same (only improved) style of singing. A select company sit in front of the pulpit, near the organ key-board, and lead the singing, which is joined in by the whole congregation; and in 1864 they had there what came nearest to being model singing ever witnessed by the writer. In 1864 the pastor, J. C. Stoughton, reported two hundred members, a church worth thirty thousand dollars, four hundred and fifty-two dollars missionary money, and a Sunday-school with one hundred and eighty scholars. The building used in 1864 was only a vestry in the rear of the large and superb edifice dedicated in 1867, but was one of the neatest and *Grace*fullest churches in the city. The significant emblems on the trefoil windows—the one over the pulpit having an anchor and a cross circled by a crown, with the words, "The glory of *this* latter house is greater than the former"—are in taste and beauty.

The great Chicago fire of October 9, 1871, will pass down into history as one of the events of the last fifty years of the nineteenth century. The sufferings of Chicago Methodists and of Chicago Methodism are too stupendous to be narrated here. Churches in ruins, and the property of those who had built and sustained them obliterated, was a condition of things to appall the stoutest hearts and the most ardent faith. The fire entered the south division from the West Side, crossing the river about at Van Buren Street. The wind that was sweeping wildly toward the north drove the fire before it. Chicago became a seething ocean of smoke and flame. Height and depth were flashing with furious fires. A whole nation stood appalled before the mightiest conflagration of the continent. The monuments of forty years melted away in that furnace that gleamed with the flames of burning hopes. The fires swept on to the north to the limits of the city, and stopped because there was no farther food for flames. In this dire calamity the Clark Street block and Grace Church were laid in ashes. The fire beat slowly to the southward against the wind, and was finally checked about at Harrison Street. The buildings immediately north of the elegant

Wabash Avenue Church were destroyed, and the stone walls of the church became the barrier to stay the fire at that point. The building was at once appropriated by the government as a post-office.

The Clark Street block was the third church-building the Methodist society had erected on that corner. Ten days after the fire the trustees met on the ruins. A committee was chosen to secure plans for a new building. They had been so fortunate as to have the old block insured in a company that was not ruined by the fire, and the insurance funds went far toward erecting a new block. December 8, 1872, the new lecture-room was dedicated, and in a few months the main audience-room was ready for use. The whole structure cost one hundred and thirty thousand dollars.

For years previous to the fire ABNER REEVE SCRANTON had been the moneyed pillar of Grace Church. He had been one of the first members of the old Indiana Street Church in 1847. Mr. Scranton came to Chicago with his father's family in 1839. In 1845, when sevnteen, he entereed the ship-furnishing establishment of George F. Foster as an apprentice, in company with the present writer. In a few years he secured an interest in the business, and finally, with another young man, succeeded to the old George F. Foster firm. In 1871 Mr. Scranton had a large amount of property, mainly lots and buildings. Concerning his fire experience Grant Goodrich, in an address, said: "He commenced business for himself. God prospered him, and he had set his heart on seeing Grace Church completed. He had given and worked, and worked and given, until it was completed. He saw his houses, his store and all its contents swallowed up by the flame, with no word of anguish from his lips. But on hearing some one report the burning of Grace Church, he exclaimed, 'O, that is the hardest of all!'"

A. R. Scranton died in August, 1885.

The first Sunday after the fire the pastor, Rev. M. M. Parkhurst, held service on the ruins of Grace Church. By December 3d the society entered a rough, temporary tabernacle, built within the old walls. Since then, in another location, a new church has been built, and Grace Church lives on.

CHAPTER XXII.

NEW CIRCUITS BETWEEN 1845 *AND* 1850.

CRYSTAL LAKE received Henry Minard as preacher in 1845. The appointments were at Sanborn's, Deats's, Pleasant Grove, Anderson's, Morris's (Harmony), Pigeon Woods (Hampshire), Crystal Lake, Virginia Settlement, and Jackson's. During the Summer of 1846 James Mitchell, presiding elder of the (Chicago) district appointed a Sunday-school convention at St. Charles. C. H. Shapley, L. H. Bishop, E. G. Wood, I. H. Fairchild, J. T. Sanborn, Stephen Albro, and Uriah Cottle were chosen delegates from Crystal Lake Circuit. This was probably the first move of the kind in the Sunday-school line in the country. Soon after, the elder called a meeting at Clark Street Church to discuss Sunday-school matters, and he may be considered the first who introduced any special efforts in the Sunday-school cause in the conference. I. H. Fairchild, who afterwards went to the Nazarites, was twice recommended to the conference for admission from the circuit, but was not admitted. At a quarterly-meeting held at Pleasant Grove in October, 1846, a complaint was made against Robert Williams, a local preacher, for making personal attacks in the pulpit, and a resolution was passed to the effect that, "it is improper and unfair" to take advantage of the position to be personal—a decision in which all right-minded men must coincide. The Sunday-school report for 1847 was as follows: Franklinville, seventy scholars; Sanford's, thirty-two; Pleasant Grove, thirty; Morris class, forty; Murphy's, thirty-seven; Andrus, ten; Dow's, fifty.

In 1849 H. Morehouse and George W. Murphy, both supplies, were on Crystal Lake Circuit. G. W. Murphy was recommended to conference and received that year, making the fifth person that came up to the conference from Crystal Lake Circuit. The work remained about the same size until 1852, when Marengo Circuit was organized. The little village near the beautiful lake has continued to give name to a circuit from the beginning in 1839 until now. There are eleven circuits at this time on the ground covered by Crystal Lake Circuit in 1839, and on each of these circuits there were appointments and classes in that year. They are Crystal Lake, McHenry, Richmond, Woodstock, Belden, Marengo, Harvard, Big Foot, Chemung, Round Prairie, and Harmony. Crystal Lake in 1865 embraced Crystal Lake, Queen Ann, and Ridgefield Station.

Several new charges appeared in 1845. There was a four week's circuit, called without any good reason CITY MISSION, to which S. F. Denning was appointed. It joined the old Wheeling work. A Brother Whedon was on the circuit as a supply. The preachers held meetings at Union Ridge in a small log school-house until the parsonage was built in 1845, after which, during the first year, the preaching was in that. The second year a frame school-house was built half a mile from the parsonage, which was twelve miles north-west of Chicago. The second appointment was at Cazenovia, a place on the Des Plaines, fourteen miles north-west of Chicago. Another was at Merrill's Point (sometimes called Whisky Point), seven miles from the city. There were other appointments at Allison's school-house on the Des Plaines, seven miles north-west of the parsonage; at the Windmill, or Wren's school-house, not far from where the Chicago camp-meetings were held previous to 1864; at Burlingame's, four miles east of the Windmill; in a log school-house, eighteen miles up the North Branch; at Wilson's Bridge, on the North Branch, fourteen miles from Chicago; at Dutchman's Point, ten miles from Chicago, on the Milwaukee Road; at Grosse Point (now Evanston), in a log school-house on the ridge; and three miles north of the present site of Evanston. They also preached at Lytle's, three miles north-west of the city, but had no class there. The Dutchman's Point, named above, was so called because a clever Dutchman for many years in the early day kept a tavern on the Milwaukee Road. That Dutchman was John Plank, who was afterwards for several years a member of the Rock River Conference as presiding elder on German districts. This circuit changed names several times. It was Union Ridge for several years, but after a time was cut up into the petty stations that abounded in that portion of the country, as Brickton, Niles, and Northfield.

Many an Indian chief has given name to localities in our country. Is not here poetic iustice? Scathed and peeled, driven to bay, and his wild nature aroused to madness, he has committed deeds of blood for which his white brethren have paid him in extinction. His name is left upon lands, rivers, and cities as lasting memorials of his existence. Mississippi, Chicago, Illinois, Big Foot, Iroquois, Kankakee,—are not all these Indian names? From Channahon to the Indiana line flows a stream over a rocky bed, Kankakee, by name, which is one of the most beautiful streams in the State. Bordered with rocks and gushing springs and forests, the country is the pleasantest portion of Illinois. And here have been established many of our pleasantest fields of labor. In 1845 YELLOWHEAD Mission appeared on the lists. It took its name from a grove five miles north-east of Momence, a mile east of Grant Park, bordering on the Indiana line. The grove was named after an old Indian chief, who formerly resided there. Archibald Morrison, an eccentric but devoted local preacher, in whose family was young Russel Seager, William Hathway, and families, who were nearly all Methodists, arrived at Yellowhead Grove June 7, 1838. The same Fall Mr. Morrison attended a quarterly-meeting, either at Joliet or Chicago, to ask for a preacher. In January, 1839, John Clark, presiding elder of the Chicago District, and Jesse Halsted, preacher-in-charge at Crete, held a quarterly-meeting about two miles north-east of Momence in the log house of William Nichols. A class was then formed, consisting of A. Morrison, leader, his wife Elizabeth, Bluford and Hannah Dulin, Mrs. Johnston and daughter, and William and Marilla Hathway. There was an appointment at Mr. Morrison's, where the preachers on the Joliet Circuit preached in 1843. In 1844 the eastern portion of Joliet Circuit was set of, and called Beebe's Grove; the same was changed to Yellowhead in 1845. The work included all the country from Bourbonais Grove (Kankakee) on both sides of the Kankakee River to the Indiana line. The name of the charge was changed from time to time. In 1847 it became Kankakee Mission, and in 1851 Momence Circuit. In 1853 the country around Kankakee City was set off into a separate circuit, leaving the Momence work about what it has been ever since. In 1853 the appointments were at Momence in a brick school-house, at Yellowhead, at Legg's and West's on the south side of the river. A neat church was built at Momence in 1863.

The first Protestant church in the county was built at Yellowhead in 1845, mostly through the efforts of Mr. A. Morrison. This was situated about a mile south-east from Grant Park. When the railroad went through, and a station was established called Grant Park, the old Yellowhead Church was moved over there, and was used as a place of worship for many years. In 1882 Grant Park became a separate charge, with G. K. Hoover as pastor. About the year 1876, under the special care of the pastor, William Clark, and Russel Seager, a new five thousand dollar church was built, and dedicated September 5th. The church, the yard, even to the fence and sodding, and the planting of flowers and trees, was finished by the time of dedication day, and the whole paid for. Revival services, resulting in the conversion of many souls, conducted by W. C. Willing and his efficient wife, Jennie F. Willing, were held in connection with the dedication services. Three of the first eight members in 1838 were present at the dedication. This church was built largely by the energy of a prominent layman, who came out as a boy in the family of Mr. Morrison in 1838. Russel Seager, who deserves more than a passing note, was born in Ulster County, New York, April 19, 1821. At fifteen he was left fatherless, the oldest of seven children. Coming in 1838, at the age of seventeen, he set to work with the energy of a man, and in four years welcomed his widowed mother and her family to a new home in the West. He became a Christian, and joined the Church under the labors of S. R. Beggs in 1843. He became a steward in 1844 and a trustee in 1846, and never failed to fill those offices in the Church until his death in 1881. For much of the time he was also a class-leader and Bible-class teacher. His spiritual life, his intellectual ability, his temperance principles, and his patriotism, were so conspicuous he was often called upon for addresses upon these subjects. He died in 1881, and was mourned at his funeral by so many the crowd could not enter the beautiful church where the services were held. At a memorial service one who knew him best, remarked: "Methodism in Kankakee County has lost its strongest man." His life and death were such that his wife observed: "We will all feel so lonely without him, but there is nothing dark as we think of his going."

He was one of those laymen who carry the interests of the Church of their choice near their hearts. Joel Manning, of Lockport; Otis Hardy, of Joliet; Nathan E. Lyman and William Brown, of Rockford; T. F. Hastie, of Apple River; Grant Goodrich, Orrington Lunt, G. C. Cook, and A. R. Scranton, of Chicago, are of the same list. May their numbers increase everywhere.

LITTLE ROCK is another charge that appeared in 1845. William Royal, when on his Fox River Mission in 1835, explored the country from Ottawa to Rockford, establishing appointments and organizing classes. Somonoc, or the Hough neighborhood on Somonoc Creek, near Sandwich, became an appointment in 1836. In 1837 the Somonoc Circuit was formed, and Dr. Stephen Arnold came on as the preacher. The circuit embraced the settlements around the groves skirting Little Rock and Sycamore Creeks. In 1839 the name was changed to Bristol, with Austin F. Rogers, who was a superannuated member of the Southern Illinois Conference in 1864, as preacher. Bristol at that time was quite a village on Fox River, and as a class had been organized a year before, a parsonage was bought in the village in which for a year or two the preachers resided. The circuit continued until 1842.

In 1841 William Kimball was the preacher. During the year Mr. Kimball became disaffected by the Wesleyan movement, and located in 1842. What was left of the circuit went on to Indian Creek the next year, which had Rufus Lummery as preacher.

During the year Mr. Lummery led nearly all the members after him out of the Church into the Wesleyan tide, and the classes became broken up. But in 1845 the old circuit was revived, bearing the name of Little Rock. Its center was about Plano, then unbuilt, and there were appointments at Little Rock, Bristol, Sugar Grove, and the regions around. O. W. Munger, the preacher, revived the appointment at Bristol and other places. The circuit continued in about the same form until 1855, when the Burlington Railway began to change the face of the country, and as the stations grew into importance they became centers, and the old Little Rock Circuit, like many others, was dissolved.

MT. CARROLL is another of the new works of 1845. Mt. Carroll had been a preaching-place on the Savannah and other circuits from an early day, and now gave name to a work which embraced most of what had been the Savannah Circuit in 1840. The appointments in 1851 were at Mt. Carroll, Savannah, Red School-house in the neighborhood of Bliss Tavern, Ashley's School-house, and Bailey's Settlement. The preacher in 1851 was the fiery Miles L. Reed, whose soul was aglow, and who labored after the manner of the itinerants of 1784. When he went on the work every thing was down. He commenced preaching in the court-house at Mt.

Carroll the most plain and pointed sermons the people had ever listened to. He also began a systematic course of pastoral visiting, which was kept up until the first of January, when he began a protracted meeting in Carroll, which was kept up until the middle of March. During the time nearly one hundred and fifty souls were converted. Mr. Reed was called there the *Hell-Fire Preacher*. Among his most appreciating hearers was a son of the tavern-keeper, two miles from town. This young man, though married and old enough to be steady, was wild as a colt. He fiddled at dances, and mingled with profane young men, who vied with each other in uttering the most original oaths. His whole nature was made of sport and mischief. Such a man as Reed would be sure to be fancied by such a piece of human nature as the tavern-keeper's son more than your staid and dignified minister, and he became powerfully converted, and afterwards became one of the most efficient ministers of the Rock River Conference. GEORGE J. BLISS, for this is the man, was sent to Sterling as a supply in 1854, and in 1855 was admitted to conference. He since traveled Crane Grove, Cedarville, Picatonica, Big Foot Circuits, and Belvidere charge. He was nearly a copy of M. L. Reed. Lively, apt, talented, quick in reply, fearless, small in stature, with keen black eyes, he was a man that could win his way anywhere. Cheerful amid the whirling tempests, he aided in planting live Methodism on our ground.

Mt. Carroll has been distinguished for revivals. In the Winter of 1857 there was one promoted by the labors of D. H. Wheeler, appointed by Abraham Lincoln consul to Genoa, in 1860, and the pastor, Robert Beatty. Mr. Wheeler was at the time a local preacher and editor of the county paper. It was one of the most sweeping revivals ever witnessed in the conference. Over two hundred were converted. There was another nearly like it in the Winter of 1860, under the labors of R. A. Blanchard. The year 1857 closed with two hundred and forty-nine members, and consequently Mt. Carroll was made a station, the other appointments going into Savannah Circuit. It has remained in this form ever since, being one of the pleasantest charges in the western part of the work. A church was built in 1854.

In 1846 but two new charges appeared. These were Old Town (Galena), and Oregon. Up to 1865 but two places in the conference had succeeded in maintaining more than one church. These were Chicago, Rockford, Galena, Freeport; and Aurora had made attempts, but had failed. The first time there was a second preacher in Galena was in 1846, when Abraham Hanson was appointed to Old Town. The next year the preacher was B. L. Thomas, and during the year the society was disbanded and returned to Bench Street. The attempt to sustain a second charge was renewed again in 1851 on the east side of Fever River. John P. Brooks, a good brother, afterwards (1862 to 1864) superintendent of public instruction for the State, was appointed to the work. He was followed by John L. Jenkins, who remained but a portion of the year. The mission was then abandoned, and to this day Galena supports but one charge. During Brother Brooks year there were three small classes, a Sabbath-school, and an appointment three miles in the country called Mt. Hope. The old Church, it seems, did not approve of the movement, and this is, perhaps, one cause of the failure. But the preacher and the little band labored faithfully, with prospects of success, and, perhaps, had the right kind of men succeeded to the work there might have been a prosperous Church there by this time. About thirty members were reported in 1852.

We have not been able to learn when the first class was organized at OREGON. There was an appointment there in 1841, and in 1846, in connection with Grand de Tour, it formed a circuit to which J. C. Finley, an old professor at McKendree College, was appointed. Methodism, for some reason, perhaps from the shifting nature of its inhabitants, had for many years to struggle for an existence in Oregon. Being the county seat there have been often Methodist county officers that helped while there, but who on departing left things feeble. The name at times disappeared from the minutes in Mt. Morris Circuit, and the place at other times has been the head-quarters of an important charge. In 1858 a neat brick church, under the arduous labors of H. L. Martin, was finished and dedicated by Dr. R. S. Foster, then president of the North-western University. The text was, "Great is the mystery of godliness," the preacher dwelling more particularly on "Justified by the Spirit."

Oregon, though the county seat, was until 1871 twelve miles from a railway, and was one of what we have been wont to call a "dead town"—one of the hardest fields for Methodist labor that can be found. There have been many good revivals there, and many faithful workers. Since the railroad came things have been prospering.

The new appointments appearing in 1847 were Indiana Street, heretofore noticed, Waukegan, Lee Center, and Millville. The old Lake Circuit in 1847 was changed to Little Fort—the name WAUKEGAN bore from the early day until 1848. The appointments were in all portions of Lake County, and it was nearly the largest circuit in our bounds in that day. Little Fort had been a village from 1835, but Methodism had not much of a hold there until after 1840. The place continued to be the head-quarters of Lake Circuit until 1849, when it became a station, receiving John F. Devore as preacher. S. F. Denning and James Selkrig, who at the close of the year joined the Wesleyans, were the preachers in 1847, and Mr. Denning and John Hodges in 1848. This second year there was preaching every Sabbath morning and evening in Waukegan in a room about twenty by thirty-two feet, over M. J. Brown's shop and lumber yard office. In 1848 the membership in town was about seventy. The church was built in the Summer of 1849, but they were not able to finish it before conference. The pews were being put in at conference time, so that it was dedicated by Hooper Crews soon after the new preacher arrived. At the time this church was finished, though humble in appearance, it was altogether the best in town—a position which it maintained until 1858, when the Presbyterians built one which excelled it.

Since entering their church Waukegan Methodism has ever maintained a firm foothold. But between the days of 1853 and 1858 it was as much as any religious society could do to maintain any sort of life in the place; for there the wild spirit-rapping delusion won greater victories—victories of ill and darkness—than anywhere else in the West. The leading citizens adopted the most extravagant ideas of any infected by the mania, and, organizing a society, they kept up regular Sunday meetings, with addresses, for years. Two spiritual publications arose and died there. In one of these, *The Orient*, there are narratives of transactions that would do honor to a Hindu fable or a Mohammedan vision. Years hence it will hardly be believed that such things occurred or that such narratives could find believers. How weak, after all, is our boasted human nature when left to its own fancies! It may as well be remarked here that in 1851 the mania first reached the State, and that until 1860 it wrought its ill of every kind. Broken families, insane minds, wild schemes, shipwreck of Christian souls,—all these were the sad results of its sway. In nearly every society in the conference there were more or less people effected by the delusion. In the neighborhood of Waukegan spiritualist speakers attended most of the funerals, and the dead in rap-taps came up, visiting nearly every house. Almost every large family could boast its "medium," and chaos seemed to reign.

During these years there were no revivals at Waukegan. The Church only held its own, hardly daring to assert its rights. The first victory was won under the leadings of the somewhat erratic Wilbur McKaig, in 1858. He was popular with outsiders, and drew the crowd, giving the Church a prestige, if nothing more—and this is often a *very* needful thing; and as the great revival spirit of 1858 reached every corner, it passed not by Waukegan, and without effort a revival went on. The people had had spiritualism until a nausea of the murky faith had been induced, and a longing for light drove them to the cross. Since then Methodism has prospered in Waukegan. There was a great revival in 1850, and one hundred and ninety-eight members were reported. In 1855 there were one hundred and sixty members; in 1857, but one hundred and fourteen; in 1858, two hundred and five. So it is ever; error will triumph for awhile. It will put on taking forms, and win persons from the true way; but the people shortly grow sick of the new *isms*, and long for the old way. The Gospel shows its divinity in that it is ever the refuge to which erring ones will flee for help when tired of shams and wanderings.

When the three-year rule was adopted by the General Conference in 1864, Waukegan was the first in the conference to avail itself of its benefits. F. P. Cleveland, a worthy brother and fine preacher, was gladly claimed for the third year. He reported from the charge in 1864 one hundred and ninety-five members, a church worth three thousand dollars, a parsonage worth one thousand dollars, three hundred and fifteen dollars paid to the Missionary Society, and one Sunday-school with three hundred scholars, and they had paid their pastor, besides a good parsonage, a salary of eleven hundred dollars. The church was refitted in 1866, and reopened February 24, 1867, by Dr. T. M. Eddy.

We have new charges in 1848 under the names of Plainfield, Chemung, and Wappello. PLAINFIELD is one of the oldest settled points in the conference—perhaps the oldest place where there were real settlers besides Galena and Chicago. When Jesse Walker went up Fox River in 1825 to establish his Indian mission, he took with him a few relatives and other whites, who, on the abandonment of the mission in 1829, went over on the Dupage, and settled at what from thence was called Walker's Grove. A small saw-mill was soon erected; for a frame house was built in Chicago in the Winter of 1833, of oak and walnut lumber, hauled from Walker's Mill, at Walker's Grove. Here S. R. Beggs settled in the Winter of 1832. There was preaching as early as 1831, and probably from that time till now there has never been a time but what there has been a class and Methodist preaching there. It is the oldest society, except Galena, in the bounds of the Rock River Conference. The class was formed some time in the Summer of 1829. John Dew reached Galena in April, 1829, where he found a local preacher and a member or two besides, and some time during the Summer organized the class, and reported six members to the conference in September. The class in Chicago was organized in the Summer of 1831, so that Galena and Plainfield societies are two years older; but which is older of these two would be a question of interest. The Walker Grove Class consisted of nine members. These were Susannah, the wife of Jesse Walker; Jas. Walker and wife; Timothy B. Clark, whose ox-team took provisions to Chicago for a quarterly-meeting in 1832; Mrs. Clark; Mr. and Mrs. Weed; Mr. and Mrs. Fish, with one or two more. The appointment was included in the Peoria Mission, of which Jesse Walker had charge that year. In 1829 the Fox River Mission Circuit was formed; Jesse Walker, preacher. Plainfield was one of the main points. The next year (1830) the name was changed to Chicago Mission, and Jesse Walker continued on the work. During the Summer of 1831 a camp-meeting was held at the Grove. The preachers present were S. R. Beggs, of Tazewell Circuit, on the first visit to the fair fields on which, since, he has put forth so much manly labor; Jesse Walker, the circuit preacher; Isaac Scarritt, from Fort Clark (Peoria) Mission; and Wm. See, the local preacher and government blacksmith, from the village at the forks of the Chicago River. "The meeting," says an old chronicler, "waxed warmer and warmer till Sunday evening, when victory turned on Israel's side. I invited mourners forward, and they came in good earnest. God's power was displayed in the salvation of souls. The membership, much renewed, blessed God and took courage." There were some two hundred whites, besides many Indians, present. It must be remembered these were gathered from a circuit at least sixty miles around. And all this in on obscure country place, before there had been an attempt made to form a class in the great emporium. Upon the outbreak of the Black Hawk war, in the Spring of 1832, the inhabitants forted for a few days in Brother Beggs's house, a half a mile from the present site of Plainfield; but soon all left for Chicago. This is probably the only time the preaching has been interrupted at Plainfield. In 1831, Chicago becoming a station, the remainder of the large circuit was called Des Plaines, Jesse Walker continuing as preacher, it being the fourth Winter in succession he had kept Plainfield and vicinity in the bounds of his charge, but under the separate names of Peoria, Fox River, Chicago, and Des Plaines Mission. In 1832 Mr. Walker was succeeded by S. R. Beggs, who continued on the work two years.

The Juliet Circuit was organized in 1836, and included Plainfield as an appointment. S. R. Beggs was preacher. David Blackwell and E. Springer had been the preachers in the meantime. During the Fall of 1836 Brother Beggs circulated a subscription for a church in Plainfield, heading the list with one hundred dollars—an extravagant sum for that day—and he soon had a church under way. But the hard times of 1837 set in, and it was a long time before the church could be paid for. It was not finished until 1838. The Baptists commenced to build about the same time, and it was not long till the little village could boast two churches, a thing which only Galena and Chicago could then boast of. The Baptist Church was organized October 16, 1834. In 1839 a new circuit was organized, called Milford, taking all the territory east of Fox River, as far as Oswego and Plainfield. Plainfield continued an appointment in the bounds of the Milford Circuit until, in 1848, it gave name to a charge. The place has been greatly blessed with revivals. In 1840, under E. Springer, there was a great work. "We seldom see," says S. R. Beggs, "such displays of divine power as was witnessed both among the professors and the unconverted." There was another good work there in 1845, and still another in 1848, under that revival genius, Absalom Wooliscroft. But in 1860, under the labors of A. W. Paige, there was the most extensive revival ever witnessed in that part of the country. The convictions were deep and pungent, and the conversions powerful. During the meeting there were as many as two hundred different persons forward for prayers. One hundred joined the Church, bringing the membership up to three hundred. The circuit in 1848 took in all the territory directly west from Plainfield to Fox River, the Groom school-house, near Specie Grove, being the western border. A parsonage was built before 1850. The preacher in 1848 was J. C. Stoughton, who remained two years on the charge, greeting the conference in 1850 with a hospitable welcome. Plainfield in 1864 had two hundred members, a church worth eighteen hundred dollars, and a Sunday-school with one hundred and fifty scholars. The society is now (1885) fifty-six years old.

Chemung Circuit was made up in 1848 of parts of Crystal Lake and Belvidere Circuits. The appointments were at Chemung, Round Prairie, Stone School-house, Burr Oak (near Sharon), Burr Oak (near Marengo), Big Foot, and Bonus Prairie. Chemung was then an ambitious village; but the North-western Railway established a station two miles away at Harvard, which has left Chemung to dwindle along. There have since been formed Big Foot, Harvard, and Round Prairie Circuits, leaving the old circuit with Chemung, County Line, Bonus Prairie, and Burr Oak. A class was formed at County Line by L. S. Walker in April, 1839. It was included in the Rockford Circuit. Edward Stevenson and wife, William Bowen and Mary, his wife, were the members. William Bowen was leader. A church was built here, six miles southwest of Harvard, in the Summer of 1861. Some years before, the Stevenson society had been divided, there being a dispute about the preaching-place, and the Harvard and Chemung preachers had appointments in school-houses within two miles of each other. J. H. More, of Harvard, and William R. Irvine, of Chemung, set to work to build a church and unite the societies. This church was dedicated in the Winter of 1862 by J. H. Vincent, then stationed at Court Street, Rockford. The text was, "Never man spake like this man." The sermon, like all preached in those days by this effective man, was full of thought. A. D. Field and R. A. Blanchard took part in the exercises.

Pawpaw Circuit appeared in 1849. It included Shabbona, Melugin's, and Pawpaw Groves. In 1861, after Shabbona was taken off, there were appointments at Pawpaw, East and South Pawpaw, Cottage Hill, and at the east and west end of Melugin's Grove. In June, 1860, J. S. David, the preacher, undertook to hold a camp-meeting at Melugin's Grove, near an unfinished church; but it rained every day of the meeting in gentle showers. On Sunday, at eleven o'clock, just as the present writer was about to announce his text, a pleasant shower began to fall, and the six hundred people, under trees and umbrellas, stood for three-quarters of an hour during the sermon, with uninterrupted attention. It was preaching under difficulties to the most patient congregation the preacher ever had the pleasure of addressing. The country composing this circuit is between the railways, and, being unaffected by rising towns, remained without much change for years.

The work had been districted during the period we have passed over as follows:

1846. Chicago District, James Mitchell, P. E.; Ottawa District, Milton Bourne, P. E.; Mt. Morris District, H. Crews, P. E.

1847. Chicago District, John Chandler, P. E.; Ottawa District, M. Bourne, P. E.; Rock Island District, John Sinclair, P. E.; Mt. Morris District, H. Crews, P. E.

1848. Chicago District, H. Crews, P. E.; Ottawa District, M. Bourne, P. E.; Rock Island District, John Sinclair, P. E.; Mt. Morris District, P. Judson, P. E.

1849. Chicago District, A. L. Risley, P. E.; Ottawa District, M. Bourne, P. E.; Rock Island District, J. Sinclair, P. E.; Mt. Morris District, P. Judson, P. E.

Including 1845, we have but two new men; they are Elders Risley and Chandler. Two of the Chicago charges, as before stated, would not receive cordially as elder any one who had voted in the Mitchell case, and the bishop was obliged to "import"—to use a modern term—a brother from Southern Illinois. But while Asahel L. Risley was an old and tried minister, he did not find Northern ways pleasant, and after supplying the Chicago District two years went back to the Illinois Conference. Many useful men came into conference on probation between 1845 and 1850. We can do but little more than name some of them.

CLASS OF 1845.

Lewis R. Ellis was expelled in 1852 for immoral conduct, and the very week he was expelled from the Rock River Conference he joined the Protestant Methodist Church, and was stationed in Chicago! After serving there two years he went East.

Justus M. Hinman was a quiet, good brother, who went to California in 1851, and was, we believe, traveling a circuit there in 1864. Boyd Lowe, after twenty years, was in 1865 doing regular work in the conference. JOHN GRUNDY was a small, quiet Englishman, who the same year traveled in Central Illinois Conference. WESLEY LATTIN was, from the start, more than usually eloquent and popular. He came to conference from the neighborhood of Sycamore, and served his first year on Sycamore Circuit. He passed the next year into Wisconsin, where he became a revivalist, a peacemaker, and a preacher of the fullness of the Gospel. WILLIAM B. ATKINSON was a small, slow, eloquent Irishman, whose only quality fitting him for a Methodist preacher was the power to preach the most eloquent of sermons. He retired from the conference and joined the Congregationalists in 1852. HECTOR J. HUMPHREY was a man-of-all-work, a driver, and a revivalist. In 1861 he went South as major in an Illinois cavalry regiment, and that is the last we have known of him. WESSON G. MILLER, we believe, never traveled in our bounds; but he became a leading man in Wisconsin, being elder some of the time, and now (1885) is a leading man in the Nebraska Conference.

CLASS OF 1846.

BENJAMIN APPLEBEE was an eloquent, laborious, successful preacher. He is now in the Central Illinois Conference. W. M. OSBORNE has spoken for himself efficiently for twenty years. He is a member of the North-west Wisconsin Conference. BENJAMIN CLOSE went out to Oregon about 1853, and after laboring as a pioneer as far up as Puget Sound he returned to Illinois in 1857, and has since been doing efficient work in the Rock River Conference. MILTON L. HANEY is the deepest thoughted man of the four brothers. Eloquent, pious, laborious, he has ever made his mark. ALONZO FALKENBURY was a member of a fine family in White Hall, New York. He came to Iroquois County in 1845 when a young man, and at Middleport was county judge, school commissioner, school teacher, assessor, and local preacher all at one time. He was admitted to conference this year against his will, and never went to his work. He was again admitted in 1851, and traveled for several years, when he located. He was for awhile in 1865 on Sinclair Circuit. THOMAS F. ROYAL was a son of the old pioneer William Royal. He at once became beloved and popular. He went with his relatives in 1853 across the country to Oregon, and has ever since been a useful member of the Oregon Conference. For some time he was principal of Umpqua Academy. He was educated at McKendree College when John L. Scripps of the Chicago *Tribune* was teacher there. H. N. IRISH died soon and passed from our view. He was the father of Sarepta Irish Henry, one of our best Western song writers.

CLASS OF 1847.

CHRISTOPHER LAZENBEE was from England. He was converted among the primitive Methodists, and went to Wisconsin about 1845 as a primitive Methodist preacher, and formed, we believe, the first society of that denomination in the West. But finding that there was no special use for such a people here he united with the Rock River Conference, in connection with which he labored effectively for many years. He was one of our most deeply pious members. FRANCIS A. REED was raised up into religious life at Joliet, and as an exhorter he filled many appointments in the surrounding country. Amiable, modest, pious, he has always been loved and useful. What kind of a preacher he is we only know from hearsay, for it is supposed that he never preaches before preachers. Worthy and beloved is his name. All this changed when he became presiding elder in 1869. But we can not linger over these names. The time has not come for a summing up of their lives. Most of them are still making history. There was ROSWELL N. MORSE, a native of Illinois, twenty-six years old in 1847, who has been one of our most zealous workers; SIMPSON GUYER, honest, reliable, sure; ELIJAH STONE, talented, somewhat metaphysical, who never worked up to his own standard; ROBERT K. BIBBINS, a student of Mt. Morris, and a man whose health has never been equal to his talent and will to do; C. W. BATCHELLOR, whose zeal and devotion to the work was more than most; S. R. THORP, the clever professor at Mt. Morris; and JAMES E. WILSON, a transferring man, who excelled in poetic flashes and glittering eloquence.

CLASS OF 1848.

The class this year was small, yet not less honorable than others. There were C. C. OLDS, the nervous, driving principal of Rock River Seminary in 1847, who has since served so long as professor at Albion, Michigan; and WILLIAM J. SMITH, raised in Joliet, and who labored most of his time in the bounds of the Central Illinois Conference. He was amiable and useful. W. P. JONES, the worthy steward at Mt. Morris at the time of joining conference, who had been for twenty years a local preacher, and who has filled many of our best appointments most acceptably, and who for years efficiently looked after the temporal interests of the Female College at Evanston; JAMES F. CHAFFEE, a man who stood high here, and seems to be appreciated in Minnesota, where he makes an acceptable presiding elder; JESSE B. QUINBY, small and quiet in manner, reliable, useful; W. S. FIDLER, whose death will be noticed elsewhere; A. D. FIELD, J. J. HEDSTROM, the Illinois apostle to the Swedes, and W. WILMOT, whose talents were more marked than his success.

The class of 1849 has few names in it that ever did service here. There was WILLIAM FOUGHTS; J. P. VANCE, the lawyer, who became a preacher; JOSEPH S. WILSON, who was successful at a trade, or in managing rampant rowdies; MYRON L. AVERIL, and JOHN B. DODGE, who was discontinued in 1852 on account of ill health, and who, after lingering along, went South to receive benefit, and died in Louisiana in 1855.

The deaths during our period were few. In 1846 C. D. CAHOON is reported among the departed. He had been the year before appointed to Rockford, and had died after his first Sabbath. This was the only work he ever did in our bounds. In 1848 there is another name inserted among the honored dead. James Lackenby was born in York, England, in 1810. Early in life he gave his life to Christ, and united with the Wesleyans. After laboring for several years as a local preacher he came to this country in 1839, and in 1844 was admitted to conference and appointed to Momence Circuit. He was afterwards on the Wheeling Circuit and Menominee Mission, and in 1847 appointed with A. Wooliscroft on Milford Circuit. On the 21st of December, 1847, when on his way to an appointment his horse ran away, throwing him with violence from the buggy to the frozen ground. The skull was broken, and he expired thirty hours after. For a time he was rational and spoke in cheerful language of his prospects. "Tell my brethren if I should die," he said, "that Christ is precious; he is all in all; all is well; my way is clear." As a preacher he was plain, practical, and useful. As a Christian he professed the blessing of perfect love. In 1849 David Fellows, a quiet, useful, member of the conference, died. He was also on the Milford Circuit when he departed.

CHAPTER XXIII.

CONFERENCES OF 1850 *AND* 1851.

IN 1850 the preachers from Hancock County to Waukegan rallied to Plainfield to conference. They came on horseback and in buggy; for as yet there were no public conveyances to that quiet village. The town was small, and the preachers were compelled to board around for two miles in the country. On Thursday evening one of the most eloquent sermons ever preached before the conference was listened to by admiring hearers. The text was: "Who is this that cometh from Edom, with dyed garments from Bozrah?" Theme: Parallel between literal and spiritual Edom. Both were supplied with arms, means, etc. The preacher proceeded very coolly and elaborately to lay down statement after statement until the personage was to appear. Bozrah was an Edomite stronghold. Christ was in this Bozrah, the grave, the stronghold of the kingdom of death. None of us saw the drift of the sermon. We were intently listening to the eloquent strains that flowed in soft cadences from the stranger. All at once the preacher broke away from cool restraint, and in a few grand flashes brought out the conquering Savior with "dyed garments" from the Bozrah of death, triumphant, on his way to the skies, thus foiling the great enemy, and bringing life and immortality to man. The whole was the result of a minute, and was finished in two sentences. The preachers were beside themselves. Tears, shouts, joy, bore the crowd away, and the preacher was obliged to rise above the tumult to make himself heard. This was J. W. Flowers's introduction to the conference. He was just from the Pittsburg Conference.

Bishop Hamline presided. It was his second visit, he having presided at Galena in 1846. We who had never seen him, and had heard of his sedateness, saw enough of it here. He appeared like a very good man; but being troubled with heart disease, and in immediate view of death, he strove to bring the whole conference to the doleful tone of the tomb. There is no doubt a lack of a proper devotional spirit at all our conferences. But be it known as a palliation, that it is the only holiday the preacher enjoys for a year. At all other times the cares of his work are upon him. At conference he relaxes himself, lays aside his warrior weapons, and talks with his brethren in a social way, enjoying, as a man of no other class can, the society of his fellow-laborers. But the good bishop's stringency made many shy of that holiness of which he made great profession. It was always his habit, whenever any thing pleasant occurred in company or conference, causing a laugh, to call the company or conference to prayer, requesting the person to pray who was laughing the heartiest. Several times at the Plainfield conference, whenever the members waxed a little merry, the bishop would call us to our knees to engage in prayer. At a session of the Illinois Conference Peter Cartwright at one time indulged in pleasantry, and the bishop asked, "Brother Cartwright, do you think you are growing in grace?" "Yes, in spots!" was the rather uncouth reply.

The conference love-feast is always one of the greatest treats of the year, and in the days of closed doors there were always preachers enough to fill the room at the Sunday morning meeting, so that the doors have never been closed since our recollection. At Plainfield the hour arrived for love-feast, and the house was crowded with preachers and members, blessed in anticipation of what was to come. The bishop came in, and as he arose to open the meeting, he asked if the rules had been observed and the doors kept closed. Being told the state of the case, he remarked, "I can not relate my experience before a promiscuous audience; we will have a prayer-meeting." The order was given to unite in prayer, and some brother was called upon to lead, and the hour was passed in the dryest prayer-meeting many of us ever attended. It is said the good bishop grew cheerfuller in his temperament as he grew older.

It was at this conference that a crowd gathered at the Plainfield cemetery to unite in the exercises of reinterring the bones of Jesse Walker, which were removed from an obscure place to this spot, so near the home of his latter days. It was worth something to see even the bones of the first Methodist preacher who entered the bounds of this now famous conference.

There were now 8,270 members in the Church. The following list of appointments will give some idea of the extent and form of the work:

CHICAGO DISTRICT: *A. L. Risley, P. E.*—Clark Street, S. P. Keyes; Canal Street, Wm. Palmer; Indiana Street, Boyd Lowe; City Mission, supplied; Union Ridge, G. W. Murphy; Wheeling, S. A. W. Jewett; Waukegan, R. Beatty; Libertyville, F. A. Reed, William Kegan; Elgin, S. Bolles; Dundee, H. S. Trumbull; Naperville, J. C. Stoughton, J. Kirk; Flagg Creek, J. Grundy; Blue Island, H. P. M. Brown.

OTTAWA DISTRICT: *O. A. Walker, P. E.*—Ottawa, N. P. Heath; Newark, J. W. Flowers; Plainfield, S. Stover; Joliet, J. P. Vance; Lockport, S. F. Denning; Kankakee Mission, S. P. Burr; . . . Wilmington, O. W. Munger; . . . Peru, R. A. Blanchard.

ROCK ISLAND DISTRICT: *J. Sinclair, P. E.*— . . . Princeton, J. H. D. More; Troy Grove, G. C. Holmes; Prophetstown, L. Whipple; Union Grove, M. Hanna.

MT. MORRIS DISTRICT: *Richard Haney, P. E.*—Mt. Morris, N. Jewett; Rockford, W. P. Jones; Roscoe, J. W. Agard; Sugar River, supplied; Freeport Mission, J. F. Devore; Cedar Creek, C. Bingham; Millville, W. R. Irvine; Galena, A. E. Phelps; Wapella, C. Lazenby; Elizabeth, George Lovesee; Mt. Carroll, J. Luccock; Buffalo Grove, M. L. Averill; H. Crews, agent Rock River Seminary.

Belvidere District: *L. Hitchcock, P. E.*—Belvidere, W. Wilmot; Cherry Valley, R. K. Bibbins; Sycamore, M. Decker; Light-house Point, A. M. Early; Dixon, T. North; Lee Center, E. Brown; Little Rock, Amos Wiley; St. Charles, Z. Hall, S. Guyer, J. Baume; Pawpaw, Wm. Foughts; McHenry, C. W. Batcheller; Crystal Lake, S. H. Stocking, J. Hodges; Chemung, L. S. Walker, J. B. Dodge; C. C. Olds, transferred to Michigan Conference.

Among the new men received at this conference were S. A. W. Jewett, James Baume, Jehu W. Stogdill, Henderson Richey, John P. Brooks, Wilbur McKaig, William R. Irvine, William Kegan, George W. Murphy, John L. Jenkins, and Silas Searle,—perhaps a class of the most noted men ever received in one year. J. W. Flowers and John Luccock came by transfer.

By reviewing the appointments of 1850, it will be seen that but fifteen of those who received appointments in 1840 were yet, after ten years, receiving work in the conference. These were H. Crews, S. P. Keyes, S. Bolles, O. A. Walker, R. A. Blanchard, M. Bourne, B. H. Cartwright, J. L. Kirkpatrick, J. Sinclair, William Gaddis, N. Jewett, A. M. Early, S. H. Stocking, J. Hodges, and L. S. Walker.

Let us for a season return to some of those old and honorable charges whose history we have left incomplete.

We left F. T. Mitchell at Galena in 1844. He reported two hundred and fifty members in 1845, and was succeeded by F. A. Savage, who had joined the conference in 1844, and had been stationed at Milwaukee. He was discontinued in 1846, and Philo Judson appointed to Galena. During this year a new and more stylish front was put on the old church. In 1847 R. A. Blanchard was appointed to the work. In two months after his arrival a revival commenced, which continued all through the year. There were conversions and accessions nearly every week. At their request he formed four official members into a "band," according to the Discipline previous to 1852, and it was not long before they enjoyed the blessing of perfect love. Then he was requested to organize another band. The same results followed. In this way he organized five bands, all of which proved a blessing to those who united in them. The holy influence spread more and more through the Church. Once in four weeks he met all the bands together, and meetings of great power were held. Nearly all the members of the official board enjoyed the fullness of the blessing of the Gospel of peace. A. E. Phelps was the preacher in 1849. During his administration a large number were received into the Church. In 1851 Matthew Sorin, an able and eloquent superannuated preacher from the Philadelphia Conference, was sent as a supply to the charge.

The quarterly conference of February 15, 1856, voted to proceed to build a new church. A building committee was appointed, and the church was dedicated the next January. At that time T. M. Eddy, who had just entered the *Advocate* office as editor, and Bishop Ames set out from Chicago to dedicate the Galena church. Arriving at Freeport they found that, between that place and Dunleith, two or three locomotives were fast in the snow. About six o'clock in the evening a train proposed to leave, and the Chicago travelers were joined by Luke Hitchcock and M. L. Reed. They hurried into the cars, and sat till nine at night, then set out. More than once on the route the steam gave out, and the cars stopped to catch breath. At half-past one they reached the Galena depot, and, not finding a bridge, they wended their way by guess over Fever River to a hotel, freezing with the cold. The mercury was thirty-two degrees below zero. The services came on. They found there a church forty-seven by eighty-one feet, with a tower one hundred and fifty feet high and a good basement. There was a full house at half-past ten A. M. Bishop Ames preached, and Luke Hitchcock presented a statement of the cost, which was sixteen thousand dollars. They needed three thousand two hundred dollars to make up deficiencies; there was a response of two thousand seven hundred dollars. Mr. Hitchcock preached to the children in the afternoon, Dr. Eddy preached in the evening, and M. L. Reed called for the balance of the needful. But, somehow, these great subscriptions fail to wind up matters. There is generally great leakage somewhere. It was so at Galena; for J. F. Yates, the efficient pastor of 1864, found debts of eight thousand dollars, which he succeeded in paying. The church was dedicated January 17, 1857. They have since had revivals and some prosperity. There was a fine ingathering under J. H. Vincent in 1861.

In 1845 C. D. Cahoon was appointed to *Rockford*. He preached there but once, and died and lies buried near Rockford. John Luccock, just from the Pittsburg Conference, was supplied to the charge. During the year Mr. Luccock started a subscription for a church, which was erected at a cost of seven thousand dollars, and dedicated the 3d of June, 1848, a year before the conference of 1849. This was the building still occupied by the First Church till 1883. When once a Church gets into its house of worship, its history is uneventful. That Church has prospered ever since, as the three colonies give witness. It has been blessed with the best pastors the conference has afforded, and revivals have from time to time been the order. In 1864 there were two hundred and forty members; a church worth ten thousand dollars; parsonage worth twenty-eight hundred dollars. There was a report of two hundred and seventy-one dollars for the mission cause, and a Sunday-school with one hundred and ninety scholars.

Joliet began the year 1845 with as many as three hundred members, with O. A. Walker and R. E. Thomas as preachers. The circuit included Lockport and the Hickory Creek and Chelsea country. In 1849, when S. F. Denning was on the work, the appointments were: At Joliet, once in two weeks; Yankee Settlement, Lockport, Chelsea, Hickory Creek, South Chelsea, Dryer's Class, and Ward's School-house, four miles south of Joliet. In 1850

Joliet became a station, with an appropriation of one hundred dollars from the Missionary Society. Through the influence of M. L. Reed the old church was sold in 1853, and a new one erected, which was dedicated in the Spring of 1854 by John Clark and J. E. Wilson. This house, with the parsonage, we believe, was burned down in 1858, and another built on the same ground in 1859. In May, 1857, when the pastor, Wm. Goodfellow, went to South America, J. H. Vincent, the effective Sunday-school worker, was transferred from the New Jersey Conference, and stationed at Joliet.

The new circuits constituted at the conference at Plainfield in 1850 were mostly missions on the outskirts of old and permanent circuits—little twiglets, ambitious young appointments struggling into life and recognition. There was Flagg Creek, which became DOWNER'S GROVE, Cedar Creek (Cedarville), Troy Grove, and Cherry Valley.

CEDARVILLE is a village six miles north of Freeport, settled by Pennsylvania Germans. The appointments in 1856 were at Cedarville, Orangeville Mt. Pleasant, and Dacotah. In 1852 they had been at Cedarville, Wadams Grove, English Settlement, Yankee Settlement, Winslow, Big Woods, and New Pennsylvania. There is a good Methodist church at Cedarville, built between 1850 and 1856. In 1851 there were four hundred and sixty members.

TROY GROVE was set off from the Peru charge in 1850. There were one or two appointments around the grove in 1842, when it was on Princeton Circuit. S. R. Beggs preached there in 1834 when on the Bureau Circuit. An appointment was first established by Zadoc Hall in 1833, when he organized the first class there. The preaching was at John Johnson's, on the east side of the grove. The little band of 1833 were John Johnson and wife, Hiram Barnhart, and a Sister Wicksom. There has probably been a class and an appointment there ever since. The circuit has had its ups and downs, disappearing altogether in 1854 to reappear again in 1860. The appointments in 1865 were at Triumph, Prairie Center, Waltham, and Hebron. There is a pretty frame church at Triumph erected under the supervision of Wm. M. Foreman, and dedicated in 1864.

Cherry Valley appeared in 1850. There were but two appointments in 1856. These were at Cherry Valley and New Milford. A church thirty-six by fifty feet was completed, under direction of George Lovesee in 1856, and dedicated by Sias Bolles, who at that time was the great church dedicator of the conference. At the present time the society is feeble, as it ever has been, and owes its feebleness to union with others, and a want of independence. The circuit embraces the neighborhoods on the prairie for four or five miles around. When the circuit was first organized in 1850 there were appointments at the Red School-house, two miles north of Cherry Valley; at Shattuck's Grove; Blood's Point; Gravel School-house, south of Cherry Valley; New Milford; Metler School-house; and at Pennsylvania Settlement.

The conference met in Peoria for the second time in 1851. The preachers were cared for by John Chandler, the presiding elder, and C. C. Best, the preacher-in-charge, who had arrived about a month before from the Pittsburg Conference to fill the place of J. C. Parks, who had basely fallen. Bishop Waugh presided over the doings of the session. He had been at Mt. Morris in 1840, at Chicago in 1847, and now he came for the last time to look upon the enterprising band he organized in 1840. Eleven years were past, and but fourteen of the seventy-five of 1840 received appointments in 1851. On account of the fall of J. C. Parks the preachers were held in disrepute. So does a body suffer when one of its members degrades himself. There used to be more begging permitted at conference than now. The roll used to be called and the preachers would march up to the altar and pay their missionary poll tax, and at Plainfield they gave their individual obligations for $4,000 for the Rock River Seminary, which, by the way, we believe, was never half paid. At Peoria J. J. Hedstrom, the Swede missionary and member of the conference, came before the body with a tale of Blanchard–Galesburg persecution and proselytism, and by a simple recital brought tears from the eyes of all, and four hundred dollars from the preachers' pockets. Delegates were elected to General Conference. Richard Haney, A. E. Phelps, Luke Hitchcock, S. P. Keyes, and John Chandler were elected. S. P. Keyes was the first delegate from the conference who had never been presiding elder; J. C. Stoughton was the second. There was one of the closest contests between the friends of Hooper Crews and John Chandler that one often sees. The tellers retired to count votes a dozen times ere John Chandler could obtain a majority. And it is no harm to say that the officiousness of certain friends on either side caused the voters to remain by their man so long. A man has more need to fear sycophants than enemies. There was another contest just like it over John Morey and John Dempster in 1855. The conference was to be divided in May, and the struggle was to decide which conference should have the remaining delegate. The friends of Morey succeeded. But this is anticipating.

The class received at Peoria were A. L. ADAMS, who died in 1859; CHARLES FRENCH, a quiet English brother, who has since then rendered effective and faithful service; MARTIN P. SWEET, who located in 1854, and returned to his former home at Freeport to run off into a transcendental spiritual free-loveism, and who died in 1863; HENRY WHIPPLE, who was raised near Roscoe, and is a brother of Josiah W. Whipple, who went to Texas in 1841—educated at Mt. Morris, where he first went in 1841, he has been one of our most popular men; he began on one of the poorest circuits and went to a four years' service in Chicago—C. F. WRIGHT, a quiet, mild-tempered preacher of moderate talents, who, passing through much affliction, was never fully appreciated by his conference, and who went to the Minnesota Conference in 1864; and ELIJAH RANSOM, a brother-in-law to Wm. R. Irvine, a Mt. Morris student, and the largest man in the conference when in it. He went with the Central Illinois Conference when the conference was divided in 1856, and was in 1864 chaplain ot a regiment. It is not often that appointments are made in joke, but now and then a harmless one occurs. David Strawn, one of the Illinois cattle dealers living south of Ottawa on the Ottawa Circuit, and the leading man of the charge, complained that the conference had always sent men of puny body and feeble health to the circuit, and wanted to know if there were no able-bodied men. The elder sent in 1854 Elijah Ransom, who was six feet high, and the heaviest man in conference, and J. H. Denman, who was six feet six in his boots. What Strawn thought of these Anakim we have never heard. He could not have picked better men for any circuit.

Among the transfers was C. C. BEST, a short, stoutly built, Pennsylvania German, and a Pittsburgian preacher, loud, stormy, zealous, thoughtful, who was admitted to the Baltimore Conference in 1834, and who came to Illinois in May, 1851, to fill the vacancy at Peoria, and who has since filled honorable positions in the Rock River Conference, being presiding elder five or six years, and an efficient general worker. In 1863 he closed up thirty years of uninterrupted labor. William Gaddis had died and J. C. Parks had been expelled. The new charges were State Street, Chicago; Dover, Hanover, Chicken Grove, Geneva, and Aurora.

During the preceding year, through the liberality of Orrington Lunt, a lot was procured on the corner of State and Harrison Streets, one block west of the present Wabash Avenue Church, and seven blocks, or about three quarters of a mile, south of Clark Street Church. A building forty by sixty feet, formerly owned by the Second Presbyterian Church, the same in which Dr. R. W. Patterson began his ministry in 1841 on Randolph Street, was purchased and moved to the lot on State Street, and fitted up in a neat and convenient manner, and a Sunday-school organized. At this conference (1851) N. P. Heath was appointed to the new and rising charge. He entered with zeal upon his work and a substantial society was at once organized, which proceeded to perform the regular work of a Church of Christ. The pastors afterwards were, in 1854–55, F. A. Reed, and in 1855–56, W. B. Slaughter. Many of the wealthiest members of old Clark Street Church had united at State Street, among whom were O. Lunt, G. C. Cook, and J. V. Farwell, and in the Spring of 1857, as times were prosperous the society resolved to build a more commodious edifice. But as their undertaking was to be a stupendous one they must have a man with whom there could be no risks. They sought and obtained William M. D. Ryan, from the Baltimore Conference, who built the Clark Street Church in 1845. They gave their pastor a vacation until conference, and set Mr. Ryan at work. Procuring a lot across the block from where their small church stood, fronting east on Wabash Avenue on the corner of the Avenue and Harrison Street, they undertook to build a sixty thousand dollar church.

The corner-stone was laid July 13, 1857. The building as finished was seventy-five by ninety-five feet, built of stone, in Gothic style, with stained windows, large organ, and a basement where there was every convenience, even to a kitchen range with table fixtures for festal purposes. There is below the most richly painted and lettered Sunday-school room in America. There is also a three-story parsonage in the rear. This gorgeous temple of God was dedicated by Dr. Eddy, December 13, 1857. The church was finished, but the "crash" of November, 1857, which found so many of our church building schemes unprepared for the event, paralyzed the energies of the members and left the trustees twenty thousand dollars in debt. To save the church, for a year or two the trustees applied the pew rent on the debt-interest, paying the pastor's salary out of their own pockets.

Mr. Ryan was returned in 1858. In March he gave place to William Krebs, another Baltimore man, and he in March, 1860, gave place to Dr. H. Cox, who remained until 1862, when he was called to a church organizing scheme in St. Louis, and R. L. Collier called from Dubuque, Iowa, to fill his place. In 1864, through the tact of Brother Collier, the church debt was cleared off, and when the conference of 1864 convened there the preachers were greeted by a hearty, cheerful people. Since Wabash Avenue Church has taken first rank as contributor of missionary money it may not be amiss to report its doings. We have no report at hand until 1853, when the amount reported was

$15; in 1854 it was $70; in 1855, $45; in 1856, $50; 1857, $100; 1858, $28; 1859, $55; 1860, $60; 1861, $368; 1862, $1,074; 1863, $2,700; 1864, $2,500; Total, $7,065. The largest contributor of the time is the Clark Street Church. The contributions of this Church were in 1853, $675; 1854, $660; 1855, $1,000; 1856, $1,000; 1857, $1,000; 1858, $500; 1859, $450; 1860, $225; 1861, $520; 1862, $500; 1863, $900; 1864, $909; Total, $8,339. And be it remembered both societies have built new churches in the time. Clark Street in the early day received perhaps five hundred dollars as help from the Missionary Society. She has long since repaid that, as every other charge worthy of help will. These two Churches named above own more church property than any other societies in the conference. Clark Street Church claims $170,000 worth, Wabash Avenue, $100,000 worth, and Wabash has more members (1864) than any other Church in the conference save alone Aurora; Wabash having two hundred and eighty-six, and Aurora three hundred and thirty.

The St. Charles Circuit in 1850 received three preachers, and included the appointments each side Fox River to Aurora. In 1851 three circuits were formed from the one. Geneva took Batavia and Footville, AURORA took Big Woods and Blackberry. Elihu Springer, when on the Des Plaines Circuit, preached at Aurora and Batavia in 1836. William Royal preached at Aurora in 1835, the same year the town was laid out by Samuel McCarty. In 1836 a grist mill was erected; the same year two school-houses were built, one on each side of the river. There was quite a village in 1837. W. Wilcox formed the first class in the Fall of that year. The first sermon he preached there was some time in the Spring of 1837, being delivered in the house of Samuel McCarty. Afterwards he preached in a small school-house. S. McCarty and his sister, with a few others, formed the first class. The church was built in 1843. The building was enlarged twenty feet in 1852, and as much more in the year 1864. William Wilmot was appointed to the work in 1851, and J. W. Agard in 1852. This Fall the old church was raised up and enlarged, and a good stone basement put underneath. The building was now thirty-four by seventy, and was reopened February 27, 1853, the services being conducted by John Clark and James E. Wilson. The cost of enlarging was two thousand eight hundred dollars. During the time of rebuilding the meetings were held in the Congregational Church. Many thought they were getting too large a house, but at once many retired for want of room. The third evening after the dedication the altar would not hold one half the penitents that offered themselves for prayer. So does God bless with his benediction the efforts of his people. Fifty or sixty were converted within twenty-five days. The Church passed through stormy times during the days of the Nazarite Secession, and in 1862 lost by this means some who had been efficient members. In 1864 twenty-four more feet were added to the church, at a cost of eighteen hundred dollars, and the house was reopened December 18, 1864, by two most able sermons delivered by Dr. Raymond. The church was now thirty-four feet wide and ninety-four feet long, a strange looking affair for a city like Aurora, which was as large as Rockford, where there were four fine Methodist churches.

We find the society at Aurora in 1872 still worshiping in this church, which was sometimes facetiously called the Church people's "long home." The shifts that were made to make the early small churches do for awhile were often curious. The Clark Street Church, Chicago, was twice enlarged, so that the original building, built over on the North Side, formed one-quarter of the old frame of 1845. The walls were high enough for the small building; but when enlarged to about fifty-two by seventy-six feet, the walls were so low in proportion, the old church, when dimly lighted by the old lard-oil lamps, looked like a gloomy cave. At Elgin Sias Bolles had an **L** run out to the right of the pulpit, so that one-half the congregation, while able to see the preacher, could not see the other half.

But at length a time came when Aurora Methodism arose out of that "long home," and erected the present beautiful stone edifice. This was finished under the pastorate of that superb man, S. A. W. Jewett. The house was dedicated by Bishop W. L. Harris, December 27, 1873 (?); text, Isaiah xi, 9. The bishop preached in the morning and Dr. C. H. Fowler in the evening. The whole cost had been provided for, so that no begging was done on dedication day. This church is seventy-eight by one hundred and eight, with spire one hundred and sixty-five feet high, and cost fifty thousand dollars. Six thousand five hundred dollars was given by Miss Jenny Davis, a daughter of Samuel Davis, who gave two hundred barrels of lime as his share toward the erection of the Chicago Clark Street Church in 1845. Wyatt Carr, the oldest Aurora member, aged eighty-nine, gave six thousand dollars. A second charge, with G. G. Lyon as pastor, was organized in 1858 on the West Side, which reported sixty members and a Sunday-school with one hundred and forty scholars in 1859. A cheap affair was put up for a church, and the little society seemed to prosper. Mr. Lyon was returned in 1859, and again in 1860 by some hocus-pocus, and was succeeded by W. P. and John A. Grey, father and son, in 1861. All went on well until the conference of 1862, when the society was disbanded and all united again in the old church. The effort was again tried in 1868, and in 1870 the Galena Street Church was built.

Another work which appeared this year was called CHICKEN GROVE Circuit, after a beautiful oasis on the prairie ten miles west of Elgin. The south end of the grove has been a rallying point for Methodism ever since 1837. A class was organized there in that year by Stephen Arnold, the preacher on the Sycamore Circuit, consisting of four members. They were Elias Crary, wife, and daughter, and William Kendall, which before its division in 1840 numbered eighty-two members. Mr. Crary's log house was known far and wide as a preaching place, and as the home of Methodist preachers. At the first quarterly-meeting held there, probably in 1839, they took up part of the chamber floor and made a gallery sufficient to hold thirty or forty persons, and frequently when two-days' meetings were held the floor would be lined with sleepers, each one claiming a board as his share, while the people from a distance stayed all night. J. W. Whipple's first sermon was preached in this house.

In 1839 a class made up mostly of members from the Crary class was organized, and held its meetings at the log house of Solomon Ellis, two miles east of Chicken Grove. This was also a preaching place. In this house the writer first saw and heard a Methodist preacher. It was in 1839; the preacher was J. W. Whipple. Solomon Ellis was the leader of this class until 1841, when he was removed and Isaac Hale made leader in his place. There were great revivals all through those parts from 1839 to 1841. There was scarcely a family but most of its members made a profession of religion, and at times the class became very large. In 1840 the appointment was moved to the Emick School-house, now Plato Center, three miles east of Chicken Grove. The preaching was held here for several years in an old log school-house, now used as a blacksmith shop, where we attended school in 1842. On Stephen Archer's ground a camp-meeting was held in 1841, conducted by J. T. Mitchell, probably exceeding all Fox River camp-meetings in power. At the conclusion every person on the ground but two (George Tucker and A. D. Field) joined in the procession, shaking hands with each other in parting, singing as they marched, "I have a Father in the promised land," which was the favorite song of the meeting.

After 1841 many troubles came over the Plato Methodist Society. Church difficulties, troubles about fences, and whisky were the bane of the Church. About 1843 a Free Will Baptist preacher (Father Jenkins) came near taking the country. Finally an appointment was established at North Plato, at Mr. Temple's, which was for many years the nucleus of Methodism in those parts. In 1848 the appointment was moved to the Red School-house near North Plato Church. The Baptists had a society there, which at one time made preparations for building a church, but their society dying out the Methodists built a church in 1859. The first sermon preached in the neighborhood of this church was in November, 1842, in Mr. Joseph Burdick's cooper shop by Isaac Searles. The shop stood a quarter of a mile north-west of the church. The occasion was this: In the Summer of 1842 three young men, Thomas Burnidge and Lorenzo Mitchell, Baptists, and —— Mann, a Congregationalist, who attended meeting in Elgin Sunday mornings, resolved to commence a prayer-meeting in their own neighborhood, five miles west of Elgin at four o'clock Sunday afternoon. They commenced these meetings in the new log house of Mr. Hall. It was busy August; religion was low, *very* low. There was no religious influence around nearer than Elgin, except the dwindling class at the Emick School-house.

The meeting began and increased in interest. The people gathered for three miles around, and without any preacher there began to be conversions. A wicked sailor, Edward Burnidge, just from the ocean, of his own accord made a commencement towards a religious life. He was very zealous, taking hold at once in the meetings. After a time they began to hold the meetings in different neighborhoods. At one of these, held in a house of poplar logs belonging to Mr. Mitchell, the present writer made a public profession of religion. A meeting was appointed in November, to be held in the cooper shop above mentioned. The day of the meeting Isaac Searles came along on a pastoral visiting tour, and putting up for the night was invited to preach. A good Baptist sister said he preached so well if she had not known better she should have taken him for a Baptist preacher. J. W. Whipple was the first Methodist preacher probably who preached in the town of Plato.

In 1851 all the eastern portion of the old Sycamore Circuit was set off into what for fourteen years was the Chicken Grove Circuit. The appointments have been at Canada Corners, Ohio Grove, Sawyer School-house, Burlington, North Plato, and Plato Center. There has been for several years a parsonage at Canada Corners. A neat little church was built in the Summer of 1859 at North Plato, which was dedicated by Dr. Eddy, December 7, 1859. The church cost one thousand and eighty-two dollars. The members of the class at the time were Freeman Temple (leader), Sabron

Temple, Polly Rowly, John Reser, William Wait, Reuben Tuck, Helen Tuck, Lewis Fletcher, James Peck, John Wheeler, Eliza Wheeler, Sarah Bennett, Pardon Tabor, Sarah Tabor, and E. M. Clark. J. B. Dodge was the first preacher. Since then the Nazarites have done much injury, but the circuit still exists. In 1864 it still reported its one church. When will there be one near the old Crary place to keep the cradle ground in memory?

CHAPTER XXIV.

THE CONFERENCES OF 1852, 1853, *AND* 1854.

THE Thirteenth Session of the Rock River Conference was held at St. Charles, commencing September 15, 1852. Bishop Ames, who had been elected bishop at the Boston General Conference in May, presided. While visiting the conference as missionary secretary in 1843 he had presided at the opening of the conference. He at once at St. Charles won golden opinions, but was the first bishop we had had who would in the course of business suggest plans to be taken. He had ceased to do this by the time he visited the conference in 1858. His address to the class of deacons was only second to the addresses of Bishop Janes. Many a pithy saying does he get off in these simple yet sublime charges. He said at Waukegan, "If perchance you get appointed to a place that does not please you, the 'great iron wheel' that set you down will in a year take you up and roll you to a better place;" and at St. Charles, "Methodist preachers can know that they will always have work; they are not like those ministers out of employ, who when asked why they are not at work for God have it to say, 'Alas, master, no man hath *hired* us;'" and, "We go to society with our wives and children as pledges that we will not betray those societies to whom we are sent."

On Sunday morning the bishop preached what we have heard many call the greatest sermon they ever heard. The theme was the testimony concerning Jesus in Prophecy. His contrast between the "*Lion* of the tribe of Judah," and the "*Lamb* of God" was grand. Both characteristics meeting in Jesus showed the grandeur of his nature, and with the description the preacher carried the multitude away with a gust of weeping. Such men as Philo Judson and Luke Hitchcock wept like children. We have never heard a sermon that equaled it in pathetic power.

Among the new ministers received this year were DANIEL W. LINN, a son of a Maine Methodist, raised at Lee Center, educated at Mt. Morris, and a man who preaches sermons akin to those of Dr. Dempster, obstructed by a rather tedious manner, and who on account of feeble health does not show half his power; HENRY L. MARTIN, born of American parents in Canada, and raised from 1837 at Light House Point, also educated at Mt. Morris, kind, affable, and social in manner, and zealous in work, which he shows in his labors as conference missionary treasurer, he has just begun to develop the character there is about him; and SAMUEL G. HAVERMALE, like the last named, one of three brothers who are useful Methodist preachers, who came up from Canton to Rock River Seminary in 1847, and who was one of the most finished preachers of the conference.

John Clark came West this year from Troy Conference, whither he went from Texas in 1844, and was appointed to Clark Street Church, in which appointment he was still serving when he died in 1854. David Casseday entered the work again after a year or two of location, having traveled before in the bounds of the Illinois Conference. E. H. Gammon was readmitted from Maine, and was stationed at St. Charles. He afterwards became presiding elder, and still lives to be useful.

The new appointments constituted were HICKORY CREEK, where there had been preaching from the earliest days, and which until 1850 had always been in the Joliet Circuit, and CHANNAHON, which had previously been an appointment on the Wilmington Circuit. A fine church was built at Channahon in 1854 under the supervision of that nervous man, Dr. A. L. Adams, who was on the charge that year. It was dedicated by J. W. Flowers, presiding elder of Joliet District, January 7, 1855.

There were LAMOILLE, taken from the old Princeton Circuit, and RYDOT, lying midway between Rockford and Freeport, on which circuit Pecatonica was one of the appointments; and KINGSTON, another branch of the old Sycamore Circuit, it being the western portion of that work, including Genoa and Lee's Mill. The class at Lee's Mill was one of the earliest formed on Sycamore Circuit. In 1861, under the supervision of C. M. Webster, "the irrepressible church builder," a church was built in this neighborhood, and dedicated on Saturday, the 22d of June, by Dr. Eddy, who left

A. D. Field to preach in the afternoon and on Sunday. Sunday morning there was one of the most precious love-feasts and sacramental occasions the writer ever engaged in. The text on Saturday afternoon was Nehemiah vi, 2, 3; on Sunday morning 1 Timothy iii, 16.

There was also KANEVILLE CIRCUIT, named after a pleasant village eight miles north-west of Aurora. There was preaching in a log schoolhouse in the Sheets neighborhood as early as 1843. The appointment was on Little Rock Circuit in 1845, as was Kaneville afterwards. A grout church was built at Kaneville in 1849. The preaching and class was removed from the Sheets neighborhood to Kaneville in 1846.

MARENGO, one of our rising stations, first appeared on the list in 1852. William Royal, when on Fox River Mission, established an appointment at Pleasant Grove, about two miles south-west of Marengo in 1836. The appointment was the next two years on Sycamore Circuit, and in 1839 it went on to the Crystal Lake Charge, to remain until 1852. The first sermon preached near the place was preached by a Presbyterian preacher in the house of C. Spencer, in March, 1836; the second was delivered the next day by Aratus Kent, from Galena, to the family of Mr. Spencer and three others. Orson P. Rogers was one of the three outsiders. The Methodist class was organized in June, 1837, with Albert E. Smith, leader, Asenath Smith, Samuel Smith, Polly Smith, Eunice Cobb, Orson P. Rogers, and Mary Rogers as members. Chester

Williams joined the meeting. The preaching in 1836 was at the house of A. E. Smith two or three times, then was held at J. Rogers's. In 1838 and 1839 the preaching was at O. P. Rogers's house, and Warren Blakesley was appointed leader. A Sunday-school was formed in 1839 with about twenty scholars, with Philander Ferry, who afterwards traveled the circuit, for superintendent. The third quarterly-meeting for Crystal Lake Circuit was held at Pleasant Grove, commencing March 6, 1840, when the class reported $12.50 as quarterage raised for the preacher. The class paid during the year $27.37. In 1840 E. G. Wood was present from Pleasant Grove as leader. The appointment was quite a prominent one, for there was a quarterly-meeting held there nearly every year. A Sunday-school was reported in June, 1841, with twenty-two scholars. At a quarterly-meeting held in Coral, November 20, 1847, a committee, consisting of E. G. Wood, Anson Rogers, and Amos Boyce, was appointed to "estimate the cost of building a meeting house at Pleasant Grove," but it is probable that they did not accomplish much. The first Methodist preaching in Marengo was at the house of Moses Spencer in 1839. In 1852 the old Crystal Lake Circuit was divided, and Marengo gave name to a new charge having appointments at Marengo, Cobb's School-house, Coral, Hampshire, East Prairie, Coon Creek, Shapley School-house (Harmony), and Huntley's Grove. The first quarterly-meeting was held at Coral, December 14, 1852; present, L. Hitchcock, presiding elder; L. Anderson, a supply, preacher in charge; Samuel Richardson, father of George and Holland W.; A. McWright; L. C. Anderson; T. Bingham; P. M. Frisby; and E. G. Wood, local preachers; L. Morgan and O. P. Rogers, stewards; O. Raymond, J. B. Lawshe, Samuel R. Morris, E. J. Rogers, J. W. Skinner, P. Stevens, and N. Norton, leaders. There were eleven local preachers in all on the work. Besides those named there were Robert Beatty, Brother Thomson, R. Williams, Isaac Vincent, and J. E. Dow.

The second quarterly-meeting was at the Cobb School-house, February 12, 1853; the third was at Huntley's Station, April 30, 1853, and the fourth at East Prairie, near Robert Beatty's, August 13th. L. Anderson, who had been a member of the Oneida Conference, and who supplied the work this year, was recommended for readmission, and was returned to the work the next year. In 1854 A. B. Call, now a Universalist, was assistant preacher, and in 1855 W. D. Skelton was employed. Union appeared as an appointment on the circuit in 1856. At a quarterly-meeting held at Harmony Church in July, 1856, a vote was passed recommending the division of the work. Marengo took Coral, Union, and Burr Oak, six miles north of Marengo, and Marengo began that year its career as a half station, with J. P. Vance as preacher. The first quarterly-meeting was at Marengo, October 4, 1856. G. L. Stuff, presiding elder, J. P. Vance, pastor, A. Boyce, E. G. Wood, N. C. Gardiner, J. Clark, S. R. Marshall, M. L. Hart, A. C. Langworthy, G. W. Pullen,

P. M. Frisby, and E. J. Rogers were present. John Lewis, Isaac Hicks, Anson Rogers, P. W. Deats, Alden Jewett, and O. P. Rogers were elected stewards. They allowed their preacher five hundred and fifty dollars. The first three quarterly-meetings were held at Marengo, the last one at a school-house in Union. Henry Knowles and David Barron appeared as leaders in 1858. The church was commenced in 1856, and was dedicated March 27, 1855, by John Dempster. In 1858 the Marengo Society met with a great affliction, being compelled to bring their preacher, J. P. Vance, to trial for drinking beer to intoxication.

At a quarterly-meeting held at Marengo, January 8, 1859, nine dollars was reported from Mrs. Aurelia Coon's class. She was a regular leader, and the third quarterly-meeting she was reported as one of the members present at the conference. Dr. Redfield held a revival meeting at Marengo in 1857, and this arrangement was a direct outgrowth of Nazarite influence. Mrs. Coon was the most prominent leader in the Church for a year or two, and in the end she led her class into wild ways that ended, as far as Church relation was concerned, in a Nazarite secession in 1861. In June, 1859, E. P. Hart was recommended to the Rock River Conference, and was received in September as a member, at the very time he was holding a meeting with Dr. Redfield at Queen Ann. All the Nazarite forces were at work while the preachers were at conference that year. E. P. Hart, at the close of the first year, went to the Free Methodists, and has since been one of the most prominent members of their conference. We have little more to say of Marengo except that the Church there has had general prosperity, growing gradually into one of the most pleasant charges in the conference. Nearly all the old names, however, are found on the Free Methodist records. Instead of working away in the old Church, which the Lord still deigns to bless, they are (1865) striving to work an opposition move. Marengo in 1864 had about two hundred members, a church worth three thousand dollars, a parsonage worth one thousand dollars, and a Sunday-school with one hundred and seventy scholars.

BIG FOOT appeared this year to remain permanently. It had been the year before included in Chemung Circuit, but was this year set off with Alden as a circuit. There had been as early as 1844 a Big Foot Circuit, but in the division of the conference in 1848 the work became disintegrated. An appointment was established between Big Foot and Alden in 1839 by L. S. Walker. A church was built at Big Foot Corners probably in 1842, which remained an old uncouth thing until 1863. It was a curious affair that might have been sold to Barnum.

In 1863 G. J. Bliss set about building a new church there, which when completed in the Fall of 1863 was one of the most convenient churches in the conference. Within its walls gathered members of one of the best societies in the conference. The society at Alden, which was very feeble, worshiped in school-houses until 1862.

During the Winter of that year, under the lead of that devoted and zealous man, Dr. Reynolds, there was a revival there which resulted in the conversion of near a hundred souls. The society being thus increased they set about building a church. The frame was put up and partly inclosed when a storm laid it level with the ground. The trustees had been making every effort, and were now about to give up the scheme as a failure. But excursions were in fashion, and the Ninety-fifth Illinois Volunteers, in which were the friends of people living all along the railroad, was camped at Rockford, and Brother Reynolds, with the Alden people, set about getting up an excursion to the camp of the Ninety-fifth. The railroad played them some kind of a trick, and the train came on with box grain cars. The people took the matter as a joke, and piled in, filling eighteen cars. The proceeds were five hundred dollars, which enabled the trustees to go on and build. The church being completed was dedicated by R. L. Collier, from Chicago, January 14, 1863. Collier preached in the morning and dedicated the church, and the present writer followed with a sermon in the evening on Nehemiah's rebuilding the wall of Jerusalem.

At the conference at St. Charles in 1852 we were permitted to behold a new and novel sight. It was the appearance of twenty German preachers, led by their two German presiding elders, John Plank, who had been the tavern-keeper, and had given name to Dutchman's Point, ten miles north of Chicago, and George L. Mulfinger, a dignified and learned German. They were in appearance like the early Methodist preachers, and their simplicity in our love-feasts and the aptness of their Dutch experience set us Americans on fire. These new recruits were at once a rich element in our conference meetings.

Among the friends of Asbury was Otterbein, who raised up a Church called United Brethren, which gathered in the Germans, as Asbury and his coadjutors gathered in the Americans. This Church after a time became almost entirely English. In the beginning of this century the Methodists had another opportunity to engage in the German work. A Pennsylvania German, Jacob Albrecht by name, was converted, and at once began to preach among his countrymen. He desired to form societies exclusively of Germans, but the authorities of the Church considered this inexpedient, thinking the German language would soon go out of use in this country. Not obtaining the desired liberty the zealous preacher became the founder of a separate organization, called "The Evangelical Association," or Albrights. This Church, like the United Brethren, finds that as their children learn English, the Church itself is fast becoming an American one.

At length William Nast, a fellow student with the infidel Strauss in a German university, and himself, though a theological student, an infidel, came over to this country. Here he began to teach the German language and literature. After a time he became awakened to a sense of his lost condition, and wandered in despair a year or two seeking rest but finding none. After a long wilderness journey he entered the Canaan of the people of God a happy child of the heavenly king. Soon his friends, among whom Adam Poe was most active, urged the Ohio Conference to appoint him as missionary to the Germans of this country. He began his work in 1835, and was admitted to conference the same year, and in 1838 he reported twenty-two members from his Cincinnati Mission. The work went on without cessation until in 1864 there was an army of German Methodists. The reports which follow include merely the German societies in the United States, who with their conferences, and districts, and circuits carry on their work precisely as the American Methodists do.

The mission in Cincinnati gradually spread until there were at first formed circuits, and then districts in all parts of the country, with German presiding elders. Previous to 1864 two or three of these districts were attached to a conference, in which the German preachers would act with all the privileges of the American preachers. The General Conference of May, 1852, attached the Iowa and Wisconsin German Districts to the Rock River Conference, and in September of that year many of us made the acquaintance of these energetic men of God for the first time. These districts had for years before been attached to the Illinois Conference. There came into connection with us nineteen German circuits. Of these only North Chicago, where a church was commenced in 1848, South Chicago, Cook, and Wheeling were in our bounds. The first German appointment appeared in the bounds of the Rock River Conference in 1847. "Quincy District, L. S. Jacoby (our first missionary to Germany), P. E.; . . . Chicago, Philip Barth; Galena, Henry Nuelson." In 1849 Cook Mission appeared, and in 1851 Wheeling appeared. In 1852 there were three hundred German members in our bounds, as follows: Chicago, eighty-two; Cook, ninety; Wheeling, fifty; Galena, eighty. The Albrights built a church in Chicago in 1843.

The German preachers continued to meet with the Rock River Conference until 1864—twelve years of harmonious connection. At the General Conference of that year three German conferences were ordered, and all our German preachers left us to meet in their own *Northwestern German Conference.* This body held its first session successfully at Galena in 1864. The German Churches of Chicago form an interesting feature of Methodism in the great city. In South Chicago they have been quite fortunate. In 1853 they raised by great exertion means to buy property and build a church on Van Buren Street. The neighborhood was then a poor one, and property was cheap. In 1857 the Rock Island Railway established its depot there, purchasing at a large advance the German church property. This helped them out of debt, and gave them means to rebuild at their convenience. Having twenty or thirty German preachers in connection, the conference always made it a point to send one German delegate to General Conference. G. L. Mulfinger was chosen the three times delegates were elected. The preachers speaking broken English never took an active part in the conference, but there were some active men among them. John Plank, G. L. Mulfinger, and Frederick Schuler will be long remembered by their English brethren.

The conference in 1853 assembled again at Chicago. It was the third time the body had met there. Bishop Scott presided. The sessions were held in the basement of the brick church William M. D. Ryan built in 1845, and we were cared for by John Clark, who was now filling the charge. The session was the longest we had had for years, the conference not adjourning until late Wednesday evening. It was due in part to the rather slow way in which the business was conducted, and partly to the fact that there were many "distinguished" guests present who claimed the privilege of addressing the conference. The time occupied by such addresses amounted to more than one whole session. We had an address from J. V. Watson, concerning the *Northwestern*, from Dr. D. W. Clark concerning the *Repository*, from Joseph Holdich concerning the Bible Society, from Dr. Henry Slicer concerning that scheme, the Metropolitan Church at Washington, and an address from Abel Stevens concerning his grand Tract Cause scheme, and we had nearly said, from the "Country Parson," "concerning bores." The address of Stevens was worth going miles to hear. Just then, by cheap publications, Stevens and kindred spirits were to work a revolution in our book publishing interests. A tract agent was to be appointed in each conference to set colporteurs at work, and a grand scheme of book circulation was to be introduced. Abel Stevens in some measure was author of the scheme and secretary of the Tract Society. He went through the country in 1852 and 1853, visiting the conferences, like a flame of light, electrifying the people. He made speeches that won a national fame. One of these he gave the conference at Chicago. It was a mixture of eloquence, poetry, pith, fire. There was a tract meeting in the evening. J. V. Watson opened the way in a short speech. Dr. Stevens followed, but the ringing of fire bells put him out of time, and this, which was to be his great speech, was rather a failure; it was a fine affair, however. Abel Stevens was a small man, standing on spindle legs, with slender body which bore up a massive Websterian head, from which sparkled dark lustrous eyes. He carried the great orator's "action" a little too far. Mr. Ryan exerted himself bodily, and pounded the Bible lustily, but Dr. Stevens sprung about the platform with actual leaps. He was the very embodiment of energy. Dr. D. W. Clark (bishop after) preached on Sunday a very chaste sermon on the Shadows of Death. The minutes—a mere abstract—of this conference were published, being the first publication of the kind ordered by the conference. Ever since the published register has been growing neater and fuller. The copy for 1885 is almost perfect, being a volume of pamphlet form of sixty pages. The first contained twenty small pages. The conference in 1853 had just the same number of members it had in 1864, after the detaching of the Central Illinois and the German Conference. John T. Mitchell was at the Chicago Conference on a visit, John Clark was the Clark Street pastor who cared for the conference. It was the last time either of these early preachers and presiding elders of the conference ever beheld the old body in session. John Clark went to the land of the departed ere the conference met again, and John T. Mitchell never revisited the body. Few of the persons received on trial at the conference of 1853 have ever taken any very active part in labors in the bounds of the Rock River Conference. Among those who have labored here were THOMAS COCHRAN, who, faithful to his work, has had considerable success in the ministry, enjoying many good revivals; ROBERT WRIGHT and JACOB HARTMAN, an efficient Sunday-school man, and one whose highest point on the scale of usefulness is not yet reached—the tasty secretary of Sunday-school matters in the conference; LEWIS ANDERSON, who had traveled many years in the Oneida Conference was readmitted. He was for years one of the most faithful laborers in the conference, setting the Churches in order. A. E. Phelps and Absalom Wooliscroft had died.

The new appointments that appeared this year were OWEN STREET, Chicago, since changed to West Indiana Street, and then to Ada Street. The society was a colony from Jefferson Street Church. CLINTONVILLE, where for a year or two the Methodists strove to establish a society, but which finally the Free Methodists took, it being the only place where they established a society by members taken by conversion from the world, and Crane Grove, whose appointments in 1859 passed into the Forreston Circuit.

F. A. Reed was at Rockford in 1851, and during his first year two lots were procured on the West Side for church purposes, and afterwards exchanged for the lots where Court Street Church now stands. A board of trustees was elected, who proceeded to raise a subscription for building a church. At the last quarterly-meeting of the year ending in 1853 a society was organized, who asked for a preacher. L. Chatfield, just from Michigan, was sent to the infant Church. He commenced preaching in a hall on State Street, but before the year was over he resigned his pastorate and returned to Michigan. William Tasker, the East Side preacher, took charge of the society. In 1854 W. F. Stewart, that ardent worker, beloved by all, was appointed to the charge, for though the members were cast down they were not destroyed. On going to his work Mr. Stewart found a church costing seven thousand dollars nearly completed, which was dedicated by Hooper Crews October 26, 1854. The text was, Exodus xx, 24: "In all places where I record my name, I will come unto thee and I will bless thee." The discourse was in Brother Crews's own peculiarly dignified, impressive, devotional style. Sias Bolles exhorted, and in a few minutes raised in cash and subscriptions the seven hundred dollars needed to meet indebtedness. The house on completion was the largest and best in the city, and the new society soon went ahead of the old and venerable mother Church in every thing that makes a Church efficient. The society was less than one hundred, but during the Winter, after the church was opened, about one hundred and forty joined the society. At the conference of 1854 one hundred and eleven members and a Sunday-school with fifty scholars were reported. In 1864, at the end of a decade, that report had swelled to two hundred and fifty-seven members, a church worth seven thousand dollars, and four hundred and thirty dollars for the mission society, with a Sunday-school numbering two hundred and fifty members. The best preachers of the conference have been sent to the charge, and altogether it is one of the most desirable points in the conference. It has the honor of being the first permanent second charge in any place outside of Chicago. J. H. Vincent was appointed to this church in 1861, and with the exception of his year in Palestine, served the Church until 1864. During this three years eighteen of the faithful band, eight of whom were soldiers, passed away from the Church below, as is hoped, to the Church above. They were, M. A. Haviland, James Benson, William Pelton, Harriet Nichols, John Travis, William Miller, Celia Hicks, Asahel Douglas, Mary J. Spooner, Arlin Raymond, Michael M. Kesler, Amasa M. Corbin, Lydia Hitchcock, Mary Jolers, Silena Woodruff, William Welch, George R. Higley, and John McKinley.

Byron is one of those early and old towns on Rock River for years far from the railways, which as an appointment has been shifted about from pillar to post. It became a preaching point on the Buffalo Grove Circuit as early as 1837, and from 1843 to 1853 was a point on the Mt. Morris Circuit. Sometimes since then it has been on the Leaf River work, and sometimes the head-quarters of a circuit. A class was organized at the house of Erastus Norton on the west side of the river, a short distance above Byron, in January, 1837, by James McKean. Byron was then called Bloomingville. The names of the honored members of this, one of the first classes on Rock River, were, David Juvenal (leader), Mrs. Juvenal, Erastus Norton and Nancy Norton, his wife, Eliza Shepherd, Rev. Chester Campbell and wife, Rev. Alexander Irvine (father of Wm. R. Irvine), and Mrs. Irvine. A class was organized at Buffalo Grove in March, 1836, and at Rockford in September, 1836, and a log chapel was built at Washington Grove the same year, so that the Byron class was probably the fourth in the Rock River country. This class near Byron has been the *alma mater* of many others. It was the central point from which Methodism was spread for miles around. A frame church, costing three thousand five hundred dollars, was dedicated at Byron by F. P. Cleveland, December 28, 1882.

ALBANY CIRCUIT, which made its first appearance in 1853, was formed by a division of the Union Grove Circuit, and embraced then all the country between Albany and Erie. The appointments in 1857 were at Albany; at Newton, a small church two miles east of Albany; Kingsbury Grove, where from an early day there has been a large company of old-style Methodists, and where, in 1854, there was a glorious revival; at Erie, a small town on Rock River, twelve miles east of Albany. Philo Judson, when on the Savannah Circuit in 1840, established the first regular appointment at Albany, which is a large old town on the Mississippi, built on gently receding terraces of the bluffs of the river. There had been preaching frequently, as at most other places, by local preachers, but no regular appointment until Mr. Judson organized the first class there. In 1856 an old school-house was purchased, and in 1858 fitted up for church purposes. In 1859, when Z. S. Kellogg was on the circuit, there was the most sweeping revival at Albany and Garden Prairie ever known in that country. Albany was enveloped in a flame of religious emotion. From the rich banker to the poor boatman the people were found kneeling at the altar for prayer. The history of the tornado of 1860 is known to the world. It commenced its course in June on the Clinton Railway at Tipton, sweeping along over Dewitt to the river. Trees were torn up, cattle were wafted in the air like feathers, and the very earth was raked as with huge harrows. Camanche, on the west side of the river two miles from Albany, was laid in ruins, and crossing the river the cyclone encountered a huge raft of pine logs which was torn into drifting logs, and some of the men drowned. It passed over Albany, crushing houses and killing several people, and then swept on over the prairies and farms by Lee Center on to the east. It wiped one of the Twin Groves entirely out. In its route it took people from their beds, and wafting them over houses and trees set many of them gently down, while others it killed, dashing them against the trees. One man near Lee Center took a child under each arm and sought to go into the cellar. He was too late for that, and when the house was swept from its foundations he was taken up on the wings of the wind and whirled circling around above the locust trees in a wild night ride, and set down gently without injury to either himself or the children. Such were the weird fantasies and curious tricks of disaster played by this most terrible enginery of nature. At Albany, among other disasters, the tornado swept away the humble place of worship used by the Methodists, and laid their pleasant brick parsonage on the hill into a heap of rubbish. Mrs. Kellogg, the preacher's wife, with three or four children was alone in the house. Her husband had an appointment at Garden Plain, three miles away, that evening. She was in the bedroom with her children preparing to retire. When the windows commenced to crash Mrs. Kellogg sprung with her little ones into a large iron-bound moving box. In this fortunate place of refuge, safe from the tempest, happy in God, she was buried in the heaps. Those who went to the place as soon as the storm was over found all as still as death. Brother Kellogg started at once on foot for home at eight o'clock, but found the road so filled with fallen trees he was until twelve at night reaching home. S. A. W. Jewett, the presiding elder of the district, went East for help, and by this and other means the Methodists were enabled to rear a pleasant house of worship, restoring their pleasant places laid waste.

There is a fine church at Garden Plain. Its origin involves a chain of causes. On this prairie where the church stands there was no preaching in 1858. A few members of the Methodist Church were scattered here and there who went three miles to meetings. On the prairie, six miles from Albany, lived in 1857 a Pennsylvanian, a farmer well-off in worldly goods. Himself and family never went to church. Charles W. Brewer, who afterwards became a member of the Upper Iowa Conference, went out to spend a week or two painting the new house this Mr. S—— was building. He found there a very intelligent boy of seventeen, a son of Mr. S——, who was studious and thoughtful. By private conversation Charles led Willie S—— to Christ. He joined the Church at a two days' meeting held by the writer at Newton in 1857, and at once began to attend class-meeting in what was called the Minta School-house. The father noticed Willie's course for a long time, and at length, in the Fall of 1858, went to class-meeting to see what kind of a place it was. He was struck with conviction, and was soon converted. A revival, widespread and powerful, followed, and so great was the number of new recruits there was not room for them in the school-house, so that in 1859 they were obliged to build a church.

At Erie in 1857 and 1859 there were the most powerful revivals we have ever been engaged in.

The meeting of 1857 went on for a week before any one ventured forward. Then an influential young man led the way, and many were forward every night. At one of the first speaking meetings the young man arose and delivered a very curious speech. "He was striving," he said, "to assimilate himself into the character of God." We learned afterwards that he had his "talk" written out on paper in his pocket, and had read it to his fellow students at school. He at once retired from the meetings, and has since become a talented lawyer. He set the meeting in motion by leading the way, but whether he was sincere or not, or what were his real purposes, we do not know until this day. And curiously enough at the meeting held in 1859 a very intelligent literary young lady was the first to go forward, who after being forward one or two evenings retired among the crowd on the back seats, and in a few months married the curious genius who had led the way two years before. The last we knew of that lawyer and his wife they were still not professors of religion. But we shall ever give them credit for leading the way in two of the most successful meetings we ever held. During the second meeting at Erie a poor street drunkard came evenings, creeping behind the desk among the crowd to hide his tattered garments. One evening, when asked if he did not wish to become religious, he answered that he was too bad. At last he ventured forward, and was happily converted. We found his family in a slab shed, through whose cracks you could at night count the stars. The people rallied to the family's help, and this man became a thriving prosperous Christian. Albany Circuit still continues to stand as a specimen of old-time circuits. At last a railroad came and the Church became permanent.

KANKAKEE CITY Mission began its existence in 1853. The site of the town, covered all the time with thick woods, had been for years in the bounds of Momence Circuit, and at Bourbonais Grove, a mile and a half away, there had been a small class and preaching for years. The real nucleus, however, of the society had been at Lamb's, across the river. Mr. Lamb, whose wife was a zealous Methodist, was an old tavern-keeper in the neighborhood of Naperville, who settled within a mile of Kankakee City in 1849. A Protestant Methodist preacher, familiarly called Elder Gay, began to preach regularly in Mr. Lamb's house in the Fall of 1849. In 1850 J. L. Jenkins was sent to lay out and organize Horse Creek Circuit, which lay for twenty miles along the south bank of the Kankakee River. He at once established an appointment at Mr. Lamb's house. This was kept up the next year by the writer of these pages. In the Summer of 1852 the preaching was moved to a slab school-house, a half mile south of the present site of Kankakee. The same Summer the ground was broken along the river by a contractor, commencing that branch of the great Central Railway. We are not certain whether this appointment was kept up from 1852 to 1853 or not. By September, 1853, the cars were running from Chicago, fifty-five miles, to the Kankakee River. The depot was built and the trees cut down for a few shanties, which were being erected at the time of conference. The Kankakee Mission that year took in all the country from five miles east of Kankakee to Horse Creek, twelve miles west, and was supplied by Dr. Chester Reeder, who, after being admitted to conference, was discontinued in 1855, for which cause he joined the Protestant Methodists, and was in 1865 practicing medicine at Somanoc. The appointments were at Kankakee, Aroma, Horse Creek, Limestone, Sammon's Point, and Bourbonais Grove. Dr. Reeder had glorious times during the year. He preached in the freight house, and in the Fall of 1853 formed a class at Kankakee, consisting of eighteen members, who had moved in from the country round about to enter into business there. In 1854 the court-house was commenced, and quite a town existed where there was nothing but a dense thicket in the Summer of 1853. In 1854 James McClane, who remained two years, was appointed to the work.

In 1855 Kankakee became a station, with one or two out appointments. A brick church was built and dedicated in 1855. The dedication services were conducted by Sias Bolles—who in those days dedicated nearly all the churches—on December 16, 1855. His text was, "Freely ye have received, freely give." The points of the sermon were, first, the free gifts of God, civil and religious; and, second, our obligation to God for these gifts. The church was of brick, with a stone basement and fine spire, being thirty-six by fifty-two feet in size, and cost three thousand dollars. There was a debt of sixteen hundred dollars. Mr. Bolles set to work, and raised a subscription of eighteen hundred dollars. It would be a little curious to follow out the history of dedications in the conference. In the days of this dedication Sias Bolles opened nearly all the churches, and no man ever raised the amounts of indebtedness so easily as himself. But the programme has varied. John Clark, Dr. R. S. Foster, Wilbur McKaig, J. C. Stoughton, Hooper Crews, Luke Hitchcock, R. L. Collier, and John Dempster have borne an honorable part, but after Brother Bolles, Dr. Eddy became the leading favorite. It would be a curious thing to note the churches he dedicated in our limits since 1857, and he probably raised larger sums than any other man. To raise between two and three thousand dollars in subscriptions was no uncommon thing.

When the new church was completed at Kankakee a society of seventy members entered its walls to carry on the work of God there. Ever since the charge has occupied an honorable place on the list of appointments, having at times gracious revivals. The Winter of 1863 was especially a time of great revival influence. Under the leadings of Elijah Stone there was a work long to be remembered. In 1864 there were two hundred members, a church and parsonage, together worth four thousand five hundred dollars. They paid the preacher a salary of eight hundred dollars, and had a Sunday-school with four hundred and thirty scholars. In 1884 Kankakee was set off to Central Illinois Conference.

The country included in the Crete charge in 1853 was very much the same as that embraced by the Thornton Mission in 1837. They had just built a neat little church, and purchased a parsonage at Crete, and in 1853 it was a pleasant little work with a few outside appointments. In the Winter of 1854 there was a good revival, under the labors of James McClane, with many conversions. Twenty-four joined the Church.

Morris is another charge constituted at the conference of 1853. It had previously been an appointment on the Newark Circuit, and, being set off as a mission station in 1853, John L. Jenkins, that awkward yet deep-thoughted Yankee, was sent on as the preacher, with a missionary appropriation of one hundred dollars. The society attempted to set up for themselves with surrounding appointments in 1849, but the scheme ended in a year. When an appointment was first established there we can not tell, but in 1843 S. F. Denning, who was then on the Milford Circuit, had an appointment once in two weeks, on Saturday forenoon, in the Morris court-house, which was used as the preaching-place until a school-house was built in 1852. When Mr. Denning and Irvine were on the Newark Circuit in 1851 Brother Irvine lived at Newark and Brother Denning lived at Morris. Writing August, 1853, he says: "No place with the same advantages has improved within three years more rapidly than Morris, . . . and buildings are going up every day.

Although it has quite a Catholic population, yet a large portion of its citizens are Protestants, possessing intellectual and moral qualifications rarely exceeded in any of our Western or Eastern towns. The Congregationalists have a neat little house of worship, with a stated pastor. The Episcopalians and Catholics have churches. The Methodists have just completed a neat and well-finished house for the Lord; it was dedicated on the 13th of August, 1853, by John Clark and Sias Bolles. Brother Clark opened the services on Saturday at 11 o'clock by a very interesting and profitable preparatory discourse, which was followed by Brother Bolles in the evening. Mr. Clark preached Sunday morning, and the house was dedicated to the service of God." The church was commenced in 1852.

The conference of 1854 met at Lewiston, in Fulton County. This may be set down as the last conference to which the preachers traveled in old style. In 1853 there was a railroad from Elgin and from Kankakee City to Chicago, but this year there was no public conveyance, unless it was the old-fashioned stage-coach. Ever since the conference has met at places on the railways. Lewiston was at the extreme south-western portion of the conference. The present writer started from Momence, traveled fifty miles to Ash Grove by buggy, joined horses with William R. Irvine, and traveled one hundred and fifty miles to Lewiston over the most dusty roads ever seen, and this was a fair specimen of the travel of a greater portion of the preachers. Bishop Morris was again president; he was never after present at the conference. Peter Cartwright was present on a visit, adding music to the occasion, and John Dempster, working for a noble cause. It was Dr. Dempster's first appearance at the conference, and while Elder Cartwright introduced himself in a sermon with as much fun as a comedian, Dr. Dempster introduced himself in one of those sermons jutting with thought that had startled his hearers for forty years like the falling of an avalanche. When a report was adopted approving the Biblical Institute, Mr. Cartwright remarked quite loudly to a circle around him: "There, you have swallowed the critter, horns and all!" Such is the reception great movements that wand-like are to move the centuries sometimes receive at the hands of those who should be wiser! The new events of this conference were of more consequence than the events of any other session (unless we except the *first*) of the Rock River Conference, and our pages will be many ere we are ready to go to the Rock Island Conference of 1855. Most of the new preachers received are in the Central Illinois Conference, and do not claim our notice; the transfers were of more consequence, among whom were some of our most worthy laborers. Among those received on trial were JAMES BUSH, a short, good-natured young Englishman, fresh from a Sheffield pocket-knife manufactory, who labored faithfully till his death, in 1883; A. G. SMITH, a man of deep piety, who, in spite of a bad pulpit manner, by affectionate entreaty and zealous labors, brought many to Christ; HOLLAND W. RICHARDSON, a brother of George

Richardson, whose father was for a time a useful member of the New Hampshire Conference. H. W. Richardson became one of the most useful of our young preachers. Ardent, impetuous, social, he won all comers. His health failed in 1859, and, after graduating through two medical colleges, he settled down in Harvard to practice medicine, where, as a superannuated member of the conference, he remained for years an efficient church worker. He organized the Methodist societies of Harvard and at Rockton. Another admission was G. F. GAGE, who flamed for a while, and who, from reproving sisters in class for wearing rings, swung on the pendulum on which all radical souls swing over almost to Universalisim and worldliness, and located in 1860 to go into business. WILLIAM D. ATCHISON was another admitted at Lewiston. He was raised a Scotch Presbyterian in the neighborhood of Mt. Carroll, and began to study for the ministry, but becoming displeased with the doctrine of election, which stands out as hugely spectral in Calvinistic Churches as ever, he revolted from the Calvinistic to the Arminian ranks, and entered the conference to become one of its most efficient workers. He is one of those men who at first disappoint you, but succeed in the end. In going from a back circuit to Belvidere, in 1863, many feared he would fail, and when he entered the pulpit some drifting ones left their pews for other churches. The congregations were slim, but his ardent support of the Union cause and the exhibition of real talent filled the pews, until the church would not well hold the people. Great was the regret of most when, at the close of his first year, he was appointed chaplain in the army. U. P. GOLIDAY was a man of large family, who had been a practicing physician for many years while he resisted the call to preach. He was now too old to succeed to the greatest extent. His habits were formed, and while reigning as physician he must serve as preacher. This he was unused to, and sometimes fretted in the work. He was, when in the work, a man of fine talent. In 1859, he went to Western Iowa, and for years was a leader in the Des Moines Conference. He filled efficiently the office of presiding elder, and was several times elected delegate to the General Conference. At length, with the gray hairs of age upon him, honored more than most, he retired to the ranks of the superannuates, and made himself a pleasant home at Lenox, Iowa. As a rule, men who enter conference at full age, and after they have served in some other calling, do not readily adjust themselves to the work, and because they do not succeed they become sour-spirited and blame the Church. We dissent entirely from a view expressed by Dr. Raymond at conference in 1864, that no man should enter conference till thirty years of age. A man's most noble impulses to labor are beginning to subside at thirty. The more we look at results the more we are of opinion that the Scriptures are correct which institute old men for counsel and young men for war. There is perhaps hardly an exception to the statement that no man in middle age has left other employ to enter the Rock River Conference and succeeded greatly as a minister. William Gaddis and W. P. Jones are perhaps exceptions. And if a young man called to the work resists and goes into worldly employ until he is no longer available, let him not blame the Church if she prefers young men to such as he who is passing swiftly to the superannuated list. It is his misfortune and not the Church's fault.

The members received by transfer were John Dempster, C. M. Woodard, Thomas Williams—an erratic brother, who left in a year or two, J. J. Gridley by name—W. F. Stewart, and Josiah Gibson.

But we turn to notice the new charges which aspired for honorable recognition in 1854.

BATAVIA was named in connection with Geneva in 1852, and S. P. Keyes appointed to the charge with the express understanding that he was to travel at large to raise money to build a church at Batavia. There were few members there, but Mr. John Van Nertwick, of the Burlington Railway, had offered one thousand dollars toward a church if the Methodists would build. The conference proposed to accept this offer, and Brother Keyes, being appointed, he performed his work nobly, erecting a neat church. Very little was collected abroad, however. In the Summer of 1853 Dr. C. T. Hinman, president of the new university at Evanston, went out to dedicate this church, accompanied by J. V. Watson, the editor of the *Northwestern*. The editor pronounced the Methodism there to be of the "right stripe," and fell in love, as well he might, with the beautiful town. Spontaneous amens and shouts arose from souls not afraid to confess their love for the Savior. The church was, according to Watson, "a superb edifice; its superior we learn," the editor continues, "is not to be found in the West." That will do for 1853; the Methodist world has moved since then. The Batavia Church is built of stone, with basement and handsome steeple bearing up (in 1853) a sweet-toned bell. The whole cost (in cheap times) was five thousand dollars. The dedication sermon was one of Dr. Hinman's best, and the services were a jubilee to the little class. In 1853 S. H. Stocking was sent to the charge. He found at Batavia thirty-six members, which number by January was increased to seventy. The place for many years had been included in the St. Charles Circuit, and in the village, or near by, there has been an appointment from the early day. In 1842 the preaching was in the Episcopal Church.

CALEDONIA, with H. W. Richardson as preacher, was another charge that appeared in 1854. The building of the Beloit Branch of the Galena Railroad gave the need for the new circuit. At Linderman's neighborhood, six miles east of Beloit, there had been an appointment and class since 1838; the other appointments were new. In 1863 the name was changed to Poplar Grove, after the station of that name, the main society being there and no class at all at Caledonia. In 1863, under the direction of that nervous, energetic man, peerless in wit, D. J. Holmes by name, a church was begun at Poplar Grove, which was finished in the Spring of

1864, and dedicated by Robert L. Collier, one of those brilliant transfers of Chicago. It was a day of joy for the Poplar Grove people. The work on that circuit is still somewhat in an embryo state, and future years must develop its capabilities.

An appointment was established at Stirling as early as 1840, the neighborhood being then known as Rock River Rapids. R. A. Blanchard preached there at that time, and the preaching was continued by L. S. Walker in 1842. It was for many years on the old Buffalo Grove Circuit. The circuit was supplied in 1854 by G. J. Bliss, a man who has since made himself known in the conference. Until 1857 the appointments were at Stirling, Como, Empire, and New Genesee. In 1855 S. F. Denning and G. W. T. Wright were appointed to the circuit. There were appointments at Gap Grove, New Genesee, Rock Creek, Como, and Empire. There was preaching twice each Sabbath in Stirling; one Sunday in the old court-house at the north end of the long town, the other in the old stone school-house. The church—a spacious brick costing nine thousand dollars—was commenced in 1856, and built mostly under the direction of J. E. Cobby, a local preacher who had formerly belonged to the Illinois Conference. It was completed in 1857, and dedicated by Luke Hitchcock. The debt was then three thousand two hundred and fourteen dollars. They secured pledges amounting to twelve hundred dollars, but by borrowing money at high rates the debt ran up to four or five thousand dollars, and the church was sold in 1861 and bought back by the society.

It will stand as a monument of folly. It was at one end of a town a mile long, and the town going away south as fast as enterprise could carry it. It was built there to enhance the value of certain property. The town did not need then a nine thousand dollar church. But the Methodists have manfully sustained the work through many dark days, and the Head of the Church has recompensed them in frequent revivals and the conversion of souls.

There was an appointment at Daniel Pierce's, near where OSWEGO now stands, in 1832, and probably from that time there has been regular preaching there. The place was included in the Milford Circuit until it passed into the Plainfield Charge in 1848. When in 1854 Oswego gave name to a circuit there were appointments at Oswego and Bristol, and the work was supplied by M. Lewis, a local preacher, who performed much valuable service in Kendall County. A church was built in Oswego in 1854, and dedicated the 15th of October of that year by Sias Bolles, the irrepressible church dedicator. The text used on the occasion was Matthew xvi, 18: "On this rock," etc. The obstacles with which the Christian Church has to contend, and the resources which the Church has to overcome these obstacles, was the befitting theme of the occasion. The sermon was characterized by that devotional spirit and practical piety so peculiar to Brother Bolles, which never failed to gain the attention and move the heart. There was five hundred dollars unprovided for. This was soon raised in subscriptions, and the house appropriately dedicated. It has since been the scene of many religious successes.

The other new charges constituted at the Lewiston Conference were WARREN, since become one of our best stations; HOMER; SUGAR GROVE, a work taken from Kaneville Circuit, having appointments at Montgomery, Bristol Station, Jericho, and Sugar Grove. The work was supplied by T. L. Olmsted, who had more than forty conversions during the year. Several of the preachers on Sugar Grove Circuit lived at Montgomery.

NILES, another new appointment constituted in 1853, was a part of the old Union Ridge work. The appointments were at the Niles School-house; Penoyer's School-house; at a school-house on the north branch of the Chicago River; at Deerfield; at Port Clinton; in Hiram Clark's house; and in Rev. A. E. Day's house. During the year 1854 the preacher, Thomas Cochran, raised a subscription for the Church at Brickton, now Park Ridge.

At the close of this half decade—1850 to 1855—there were eleven thousand members, and seventy traveling preachers in the bounds of the conference. There were seventy-eight different charges. In 1885 there are two hundred and twenty-two charges, with two hundred and forty members of conference, and twenty-eight thousand members of the Church.

CHAPTER XXV.

EVANSTON AND ITS SCHOOLS.

WE come now to note some of the most influential occurrences of the conference's history. We refer to Evanston and its schools, and the *Northwestern Christian Advocate.* May 31, 1850, Zadoc Hall, Richard Haney, and R. A. Blanchard, pastors of the three city Churches, Grant Goodrich, Orrington Lunt, H. W. Clark, John Evans, J. K. Botsford, and A. J. Brown, prominent Chicago laymen, met at the office of Grant Goodrich to consider the propriety of establishing a university for the Northwest. Resolutions were passed in favor of immediate action, and a committee appointed to secure a charter from the State Legislature. The charter was obtained in 1851, and June 15, 1851, A. S. Sherman, Grant Goodrich, J. K. Botsford, John Evans, O. Lunt, A. J. Brown, George F. Foster, J. M. Arnold, E. B. Kingsley, James Kettlestrings, N. S. Davis, and A. Funk were elected local trustees. In 1852 lots valued at eight thousand dollars were purchased on Jackson Street for a site for the preparatory school, and a committee appointed to select a site for the university proper. In 1853 the selection was made. At first a tract of land, twelve miles north-west of the city, was fixed upon. But a few of the trustees pleaded for time, thinking a better site could be found. One of the most persistent of these was Orrington Lunt. The purchase was about completed when Mr. Lunt took a trip up the lake shore, where he thought the location ought to be. The road running north from Chicago was along a ridge, some distance west of the lake. To the east was low, swampy, open land, and travelers supposed the wet land continued to the lake. Mr. Lunt was riding with a man who had business with a person along the road near Grosse Point. While he was engaged with the man Mr. Lunt went out alone across the wet land towards the lake and discovered the beautiful sandy ridges where Evanston now stands. He became so enthused by the scenes that his very dreams that night were filled with visions of the coming glory of the institution. Mr. Lunt was determined to have the committee on location visit the place. This committee, O. Lunt, Philo Judson, John Evans, and George F. Foster, on a beautiful Summer day in August took their carriages and rode northward. At length they drove out upon the present university ground. The lake, trees, and beautiful lands inspired them. Brother Foster, always enthusiastic, threw up his hat and all joined in the cry, "We have found it." No doubting or discussion was ever heard from that moment. The trustees immediately purchased three hundred acres of land at seventy dollars per acre, and Evanston began to rise from the earth.

In June, 1853, Rev. Clark T. Hinman was elected president. The village was named after John Evans, the president of the board of trustees. President Hinman soon died, and in 1856 R. S. Foster was elected president, and served for four years. In 1866 Dr. E. O. Haven filled the presidential chair. Since then the university has had Dr. C. H. Fowler and Dr. Joseph Cummins at its head. It will be seen that three bishops, Foster, Haven, and Fowler, have been in charge at Evanston. Some of the first graduates were T. E. Annis, W. E. Clifford, S. L. Eastman, E. J. Searle, H. M. Kidder, in 1859; A. C. Linn, W. A. Lord, H. A. Plimpton, E. Q. Searle, M. C. Spalding, F. A. Springer, and Hart L. Stewart, in 1860; J. W. Haney, M. Mohler, W. A. Spencer, and Warren Taplin in 1861.

As soon as it was seen that Evanston was to be literary ground J. W. Jones and his brother Wm. P. Jones commenced the erection of a building, which flourished for a long time under the title of Northwestern Female College. This institution was inaugurated in 1854, and until 1865 W. P. Jones was at its head.

Mr. Jones showed indomitable courage. The school was always a private enterprise under the wing of the Methodist Church, and as it was at first thought that the conference would in time establish a female college at Evanston the Jones College was given the cold side by many, and bitterly opposed by some. W. P. Jones literally fought his way to success and recognition, nobly winning this recognition. In 1856 the building was burned down—a calamity that would have appalled most men but Principal Jones. Out of the ashes grew a new and better building, and the institution still prospered wonderfully. A poet himself of no mean order, Mr. Jones succeeded in calling around him poets that have made themselves a name through the medium of the press. In many numbers of the *Ladies' Repository* the reader can find poems by Luella Clark and Lizzie Mace McFarland. Lately the name of Emily J. Bugbee was added to the list of really fine poets, whose strains were first chanted in the dim lamp-light of the Northwestern Female College. The institution became a necessity patronized by the good people of Illinois.

The first graduate of the college was Miss Lydia M. Hayes, who graduated in 1858, and directly became the wife of President Jones and a teacher in the institution. Other graduates have been Margaret McKee and Francis E. Willard, author of that successful book, "Nineteen Beautiful Years," in 1859, and in 1885 president of the Woman's National Temperance movement; Julia Atkins; Mary H. Bannister, who became the wife of Oliver Willard; Louisa Drake; Martha J. Stewart; Ada Ward; Mary E. Willard, subject of "Nineteen Beautiful Years;" Elizabeth D. Wilson and Julia Wood in 1860; Louisa M. Bragdon, Lydia M. Howe, Isabella S. Milner, Mary E. Bragdon, Martha J. Shannon, and Celia S. Stowe in 1861. This school finally became the Woman's College in connection with the university.

But still a nobler work than any named in this chapter demands our attention.

The GARRETT BIBLICAL INSTITUTE, organized in 1854, had already, when but ten years were past, created ripples on the Indian Ocean, and was swaying influence among the peaks of the Himalaya Mountains. After the infant Church was planted in New York City, in 1766, Mr. Wesley was importuned from time to time to send out laborers to care for the opening fields. Mr. Wesley listened to the calls, and sent out young men in pairs. Richard Boardman and Joseph Pilmoor came over in 1769; Francis Asbury and Richard Wright in 1772; Thomas Rankin and George Shadford in 1773; and *James Dempster* and Martin Rodda in 1774. No more were sent until Dr. Coke came in 1784. Dempster and Rodda arrived in the latter part of the year 1774, in time to relieve Asbury from New York for other labors. James Dempster was a Scotchman, who had been educated at the University of Edinburgh. He traveled about ten years under Wesley in England, and Wesley's correspondence with him shows that he was much respected by that matchless leader. At the American Conference of 1775, Mr. Dempster was appointed to New York, but his health soon failed. He married, and the same year retired from the itinerancy and the Church, for to marry in those days was to retire or locate, as no provision was made for preachers' wives. He joined the Presbyterian Church, in which he was reared, with the avowal that he still held Arminian views, and settled down as a minister of that denomination in Florida, Montgomery County, New York. He was attacked by sudden disease in the pulpit in 1804, and died ten days after. He left the ranks of those peerless men who kindled resplendent fires on our shores himself, but gave one of the most noted men to the Church, who for forty years shone unequaled. That son was Dr. John Dempster. At this place where his father settled John was born on the second day of January, 1794, being at his death, in 1863, seventy years of age. He was the son of a second wife. The father died when the son was ten years old, leaving him without any one to direct him in life. Consequently he grew up ignorant of books, having barely sufficient knowledge of writing and arithmetic to carry on the little trade in which, when a young man, he engaged with an older brother. The trade referred to was a tin store, which employed a man to peddle through the country. While in connection with this tin trade, at the age of eighteen, he was converted. Marvelous stories concerning the conversion of a tin-peddler are frequently told by romantic preachers. The doctor informed the writer that the story is romance. The firm employed a peddler; that is all there is of it. At the time of his conversion young Dempster was wild, and scarcely ever attended meeting. A camp-meeting was held near his place, which he would not condescend to attend. The family, however, attended, driving back and forth each day. By accident the horses the family drove became lame. John had a fine span of sprightly colts, which the family requested the use of. John was kind enough to grant the request, but, like many another, he would suffer no one but himself to drive the horses. He was, therefore, led by a kind of necessity to the camp-ground. While there he was stricken by the Word, and, commencing to seek religion, he wrestled in the hedge surrounding the camp-ground all one night until sunrise, and, to use his own words, uttered at Rockford in the last Rock River Conference love-feast he ever attended: "A long night of struggle was my lot, a night whose darkness bordered the world of despair; but, just as the natural sun arose to shed its beams upon the world, a new sun arose—it was the Sun of eternity. The clouds, the trees, were vocal with music, and I joined the glad concert." According to accounts there was but one other conversion at the meeting. A little girl, who afterward became a pious, useful woman, was also brought to the Savior. The meeting was considered by those near-sighted Methodists as a partial failure, but a noble ministry of fifty years was not, after all, a small result. This was in 1812. In three months young Dempster was preaching the Gospel, being employed as a supply, and in 1816 was admitted to the old Genesee Conference, with George Peck, at a time when there were but six hundred and ninety-five preachers in the whole Church, and when Isaac Puffer, Charles Giles, George Gary, Loring Grant, William Case, and Elias Bowen were preachers in the conference. He was appointed to St. Lawrence Circuit, Canada. The work was a vast one, and most of it wilderness. During the cold season his horse broke down, and he continued his travels on foot. His boots gave out, but he went on still, his feet constantly wet with snow water. By conference time he was nearly broken down. He was afterward appointed to Paris, Watertown, Scipio, Homer, Auburn, Rochester, and Cazenovia; and in 1829 was made presiding elder of Cayuga District in the Oneida Conference. From the first he was surrounded by Calvinism and persecution. These were the elements that constituted him a man. It was under these early surroundings that he said that a man who would teach the damnation of infants "ought to have his lips sealed with an eternal frost!" Dempster traveled the Cayuga and Black River Districts as presiding elder until, in 1836, he went out as missionary to Buenos Ayres, a charge afterward filled by his son-in-law, William Goodfellow. Returning from South America, he was appointed to Vestry Street, New York, in 1842. He continued in the city until 1845, when he entered upon the most noted enterprise of his life; that of aiding in the establishment of the first Methodist Biblical Institute in America. While presiding elder between 1829 and 1836 he was much concerned about a supply of fitting men to fill the rising Methodist appointments in his districts. Thinking, like many since, that a resort to "importation" would supply his demand, he applied to Bishop Hedding for the transfer of capable men from New England. He was informed that New England had no such men to spare. From this time Dempster began to brood over the thought of supply, seeking some means of creating a better class of men. These anxious thoughts culminated in his work in the Concord Biblical Institute in 1845.

In the Minutes of this year we have "Biblical Institute, Newbury, Vermont," John Dempster, professor of theology; Justin Spaulding, agent. This is the first record made in Church documents of the now popular institutes. In 1840 Osmon C. Baker, afterward bishop, formed a theological class in connection with the Newbury Seminary, Vermont, of which he was principal. In 1843 the "Newbury Biblical Institute" was organized as a distinct institution, with a distinct board of trustees, but the institute occupied a portion of the seminary building. Professor William M. Willett was invited to take charge of the new institution. A catalogue was published in 1843, in which we find these items: "Rev. Wm. M. Willett, president and professor of Biblical literature; Rev. O. C. Baker, professor of theology." For five years previous to this Professor Willett had had a sort of theological class at Middletown Wesleyan University. The Newbury Institute was under the patronage of the Vermont and New Hampshire Conferences. President Willett did the whole work of the institute for two years, with the exception of an evening or two a week in which Professor Baker taught elocution and criticism, and he also heard a class in 1844 each day in Watson's Institutes and the Discipline. In 1845, at President Willett's request, Dr. Dempster was invited to labor in the institution. After a short term of actual service at Newbury Dr. Dempster labored to establish a general institute under the patronage of all the New England conferences. This was accomplished in 1847.

In 1846 Dr. Dempster went to England as delegate to the World's Evangelical Alliance. Soon after returning he received a letter from England from a Mr. Stedman, the son of a Baptist minister, who had known and admired Dr. Dempster in Buenos Ayres, but was now residing in England. The letter contained a check for one thousand dollars, and stated that having the money on hand the writer could think of no better way of disposing of it than by sending it to Dr. Dempster to be put to some good use. It was a godsend to the almost penniless institute. The doctor and his good wife fell upon their knees to return thanks to God for his goodness. The feeble undertaking was removed to Concord, and was opened with devout prayer in the month of April, 1847, in the house of Mr. H. Grinnel, as the *Methodist General Biblical Institute*, under the care of John Dempster, Charles Adams, and Osmon C. Baker. Here with little money, without endowment, without popular favor, opposed by many of the leading ministers, and by the *Advocate and Journal*, with faith in God the peerless trio set to work. In October, 1847, the school was removed to a building prepared for it.

Seven years of earnest labor was given to the Concord Institute ere Dr. Dempster left it in worthy hands, to open at Evanston the second school of the kind in the American Methodist Church. He settled at Evanston in 1854, and remained at the head of the institute there until November, 1863. He had set in motion the Western Institute and had watched over nine years of its young life, and was desirous ere he departed to open one more school. The third was to be in California. It was a grand thought that he should construct a grand body with vital parts in the Mississippi Valley, and one wing rippling the Atlantic, the other the Pacific Ocean, but the gorgeous vision was left to be completed by other hands. The doctor asked leave of absence of the Evanston board that he might visit the Pacific coast to set in motion an institution upon those golden shores. A painful tumor of long standing was so wearing to his health he undertook to have it removed ere he set out for California. On the 25th of November, 1863, in company with his wife, he went to Chicago and put up at the hospitable home of George F. Foster, where on the same day the painful operation was performed. The performance prostrated him. Physically weak, he could not rally. This was on Wednesday; he lingered until Saturday, then, his head resting on Dr. Eddy's breast, he passed calmly away. This was the last of earth to one of the noblest men the conference has known. We shall never forget the closing portion of the Rockford love-feast speech, whose beginning we have already quoted. After reciting in a sentence the incidents of his conversion, he continued: "The day is far spent, the night is at hand, but the path is right beneath my feet. I look for a crown of immortality. When death shall come I feel that the stroke that disengages my spirit shall be the wing that shall waft me to the spirit world." He left four children and an aged widow to mourn his loss. As an instance of his standing in the

Church we may add that in 1828, 1832, 1836, 1840, 1848, 1856, and 1860 he was a member of the General Conference, and was elected as a delegate for 1864. When he first came into the Rock River Conference he pushed his views of ministerial education to such a length he was not well received, and for some reason he never seemed to awake to any great effort in the conference until 1861, when in a missionary address at Freeport he became almost superhuman. In short, condensed sentences, in which were many Dempsterian adjectives, he startled us for an hour. It was the grandest effort to which we have ever listened. After that several times he carried the audience by his pathos. In 1862 he was chosen with Dr. W. W. Patton, by a public meeting of citizens of Chicago, to visit President Lincoln to urge him to adopt the emancipation policy. The President urged the necessity of conciliating Kentucky. "Let Kentucky go," said Dempster, "and we will guarantee you, from Illinois alone, a regiment for every man you lose in Kentucky." In an interview with some one a few months previous Mr. Lincoln had told the story of the two Methodist preachers traveling on horseback who were to cross a river. One of them exhibited much fear of the crossing long before they came to the river. The other becoming tired of these fears remarked: "Brother do n't cross the river until we get there." So Lincoln said he could only adopt policies as they became necessary, and did not desire to bother himself with rivers until he came to them. Dr. Dempster, in a telling way, referred to Lincoln's use of the story, and added: "We would humbly suggest, Mr. Lincoln, that we have now come to the river, and must cross or stand still." This delegation visited Washington in August; the preliminary Proclamation of Emancipation was issued in September.

Dr. Dempster combined more than most men the metaphysical with the imaginative. He used adjectives in the most effective manner of any writer or speaker we know of. We have never met so happy and powerful a use of adjectives phrases in any writings whatever as in the writings of Dr. Dempster. Abbott and Headly use glittering generalities and high-flown phrases; Dempster makes every word tell. Since we believe he will be credited for this faculty, we append instances, broken pieces of marble and gold, from his noble lecture structures. At Rockford in 1863 a splendid report being offered on the Union war it was moved that the report be published in several papers. Dempster moved as an addition, "And that it glow in every sunbeam that greets the sight." "You need have no fear that the crowbar of the geologist will ever pry up the Rock of Ages, or the telescope of the astronomer discover spots upon the Sun of righteousness—slavery, that black monster that has coiled itself about the vitals of the nation—may God crush it forever—matchless heroism—a voice came to the smitten persecutor from mid air, attended by a sound from beyond where the thunder sleeps, by a light outvying the Asiatic sun—fearful midnight gloom—monstrous fable of prelatic succession—the fiery chase of ambition kindled thoughts on fire within him—every truth that leaps from his opened lips—grim edge of battle, fanned by the eternal breath that kindled its fires—a heart throbbing and flaming with restoring love—the eclipse of the soul—the soul advances with a momentum which sets the soul on fire—bathed in the fire of feeling—it may be the cold glitter of the aurora borealis, but never the vivifying beam of fervid noon—the minister's is a glow which kindles, without crazing his powers—a chilling medium to congeal the stream of life—the flashing light from the gathered clouds has followed the sleep of the elements—fallen in oblivion along the track of ages—that midnight hour of our era—earthquake shocks of bloody revolution—elements of stupendous energy—fiery test of wild philosophy—noonday period—the arch of heaven fails to span the globe—bridge slung across this fancied gulf—undimmed luster of moral nature—the mighty son of Manoah—sunbeams may paint the flowers with beauty and enrich the clouds with splendor—the division of attention is the grave of enthusiasm—magnitude of peerless powers—like the granite peaks of ancient mountains." Every page of Dempster's glitters with gems like these. But we must hasten to other scenes in which Dempster is to take a part. Meantime he sleeps well, and hundreds rise up to call him blessed.

Is it of any account to look upon the person and form of Dr. Dempster? Go with us. In the Autumn of 1855 we passed into the noon train from the depot at Morris, bound for the Rock Island

Conference. The cars were full of preachers, members of the conference. The train halted at Lasalle. Just under our window a man from the cars, with linen-duster over a swallow-tailed broad-cloth coat, was walking briskly back and forth to set the blood in motion and enliven the cramped limbs. Thin, shriveled, small in stature, with protuberant nose, wearing a mussy wig, we saw a man that might have been taken for a mummy or an ancient Jew. When a neighbor observed that the specter was Dr. Dempster we were astounded. The great Dr. Dempster, of whom we had heard so much, was in our imagination grand in appearance. Had we been told that Bishop Ames was Dempster we should have met our idea. We found, not long after, that under this form of age there was the fire of youth. J. V. Watson says: "Gazing upon his thin, sallow, flabby cheeks, his mouth, which shows the marks of time, . . . his only skin-covered brow, which projects over piercing, restless eyes, like a promontory, we behold a man." He was the most easy, intelligent converser in social life we ever met with. Never shall we forget a half day's intercourse enjoyed with Dr. Dempster. During a ride together we were discussing the great preachers he had heard. "After hearing so many great men, doctor," we observed, "is it not rather a task to listen to common men? I should think you had risen so high in this experience you could hardly listen to ordinary men." "I should call that coming down," he said. "I often hear," he continued, "sermons from our Biblical students that come to me rich as the bread of life." This conversation occurred in the regions of Waukegan where spiritualism was rife. The doctor advised the writer to attend circles, and, discovering the processes, be ready to meet the fallacies. He pressed this as a duty. We took his advice, and, after much observation, adopted views which were published in 1858 in the *National Magazine*, which have been generally adopted since. We discovered, almost to a certainty, that of the portion of spirit-manifestations that is not humbug one-half was mesmerism, the other half insanity. The most noted medium we ever saw was as evidently insane as any person in Bedlam. We have since, on fuller information, found that the *real* manifestations are one-third mesmerism, one-third insanity, and the remainder the effects of drugs—hashish being most used.

The Rock River Conference will appreciate this venerable member of their body more and more as the years roll away and his works show their stupenduous results. His students, looking back adown successful careers, will reverently pronounce the "old man eloquent" blessed above all others. They will go to his tomb, as to a Mecca, to catch inspiration from memory, and when the trifling world-seeker is forgotten of men and angels Dr. Dempster will live on, both in earth and in heaven.

CHAPTER XXVI.

THE BIBLICAL INSTITUTE AND NORTHWESTERN ADVOCATE.

IN a former chapter we said, in 1854 Dr. Dempster turned his attention to the West. There Providence wonderfully prepared his way before him. A poor ragged boy in East Tennessee who became a minister, an auctioneer in the marts of Chicago, a keeper of a tin store in Eastern New York—these are the elements out of which the GARRETT BIBLICAL INSTITUTE is to arise.

In the Fall of 1835 and Winter of 1836 the best place that boys could find to amuse themselves through the long Winter evenings in Chicago was at an auction-room on the corner of Dearborn and South Water Streets. A musical man, full of wit and curious pranks, there kept throngs in giddy merriment as he cried off his goods with the euphonious, "Going, going, going." Each day a black man, George White by name, dressed fantastically, riding an old gray horse and ringing a bell, promenaded the streets, crying, "Auction!" and at night the fluent auctioneer would gather in the golden coins from the "highest bidders." This auctioneer was Augustus Garrett, who thus made money which invested became the foundation of the Biblical Institute. He afterward became the richest man in Chicago, and was several times mayor of the city. In 1829 Mr. Garrett married Miss Eliza Clark, and started West to seek his fortune. A few years after marriage the couple removed to Cincinnati, then to New Orleans, then to Natchitoches, Texas. While going down the Mississippi, to New Orleans, they were called to the sad duty of landing for the purpose of burying their first born, a daughter of four years of age, who died of cholera. At Natchitoches they lost a son, which was their only surviving child. After this we believe they had no children. In 1834 they came North, and settled in Chicago. At those glorious revival meetings held by Peter R. Borein—the Tennessee boy converted—in Clark Street Church, in 1839, Augustus Garrett and his wife were converted, and immediately united with the Methodist Church. Mrs. Garrett remained a faithful member until her death, in 1855. Mr. Garrett returned to the world in a year or two, and became prodigiously wicked. Under the labors of W. M. D. Ryan he professed religion again in 1846, and frequently, in the basement of the old brick church, he would give simple, child-like recitals, that would melt the whole congregation to tears. One evening, when raising money to finish the basement, he offered to cover every five dollars given with another five, and in this way he gave seventy-five dollars. He had vicious habits, the most unconquerable, and in a few months again fell away, and in 1848 died, leaving no word of encouragement to those left behind him. Mrs. Garrett was born near Newbury, New York, March 5, 1805, and had in her youth the advantages of a religious training. After joining the Church, in 1839, she became a consistent Christian, and though living in the best house in the city and visited by the rich and gay, she was ever faithful in attendance to Church, and was scarcely ever absent from her class. For years she was a member of D. M. Bradley's class, which met at four o'clock Sunday afternoon. The writer is nearly the only member of that old class that survives. At Mr. Garrett's death, in 1848, Mrs. Garrett became possessed of one-half of the property, and from this time she was solicitous that her means should serve the best ends. Grant Goodrich had been the attorney of the family, and to him Mrs. Garrett made application for aid in making a will. From the first she was inclined to the founding of an educational institution of some sort. Grant Goodrich suggested the founding of a school for the education of ministers. She observed that such a purpose had for some time been the subject of her thoughts, and, wishing the judgment of others, she concluded to consult her pastor, John Clark. On consulting him, he not knowing her views, advised the same thing. A few days after, Dr. Kidder, being in the city, expressed a desire for a Biblical school in the West, and wondered if Mrs. Garrett might not be induced to found such a school. Her intention being made known, he visited her to encourage her in the great purpose. Her old pastor, Hooper Crews, also gave the same advice. Thus led by these united opinions she concluded Providence indicated such a disposition of her property, and accordingly, her will was prepared, devoting two-thirds of her means to a Biblical institute.

At her death the property, which consisted of lots and buildings in Chicago, was worth three hundred thousand dollars. In January, 1854, a few months after Mrs. Garrett made her will, Dr. Dempster visited the West, with the intention of planting in this part of the country an institution akin to the one at Concord. On arriving at Chicago, he found his way had been mysteriously prepared before him. While Mrs. Garrett lived she would only accept four hundred dollars a year for her own support, wishing to leave all for so noble a purpose. On the 23d of November, 1855, Mrs. Garrett passed away from this world. After a short sickness of but a day or two she died. In dying she lifted up her hands in holy triumph, exclaiming: "Bless the Lord, O, my soul!" and without a struggle slept! On Sunday she was in her place at Church; on Thursday gone!

On the 26th of December, 1853, a meeting of the Church in Chicago was called to devise means to set the institute in motion. A committee was appointed to secure the immediate erection of a building, and to provide means for sustaining the school. A suitable building was commenced in July, 1854, and in January, 1855, the first term of the school was opened, with John Dempster, William Goodfellow, and W. P. Wright as teachers. The first term commenced with four students and closed with sixteen. The second commenced with twelve and closed with nineteen. In 1857 D. P. Kidder,

D. D., and H. Bannister, D. D., were elected as professors, with Dr. Dempster in charge.

In June, 1864, Dr. Miner Raymond, who had won lasting laurels as principal of Wilbraham Seminary, was elected to fill Dr. Dempster's place. At the session of the Rock River Conference in 1854 the institute was cordially received to its confidence, and the preachers pledged their "patronage and support of the noble and evangelical enterprise in which they (our brethren of Chicago) have engaged." But while such resolutions were passed there were many misgivings among the members as to the usefulness of the new scheme. It was feared that the young preachers would issue from the halls of the institute flippant, dry, sermon readers. Even Dr. Eddy, who was then a contributor to our periodicals, as late as 1857, gave a word of condemnation in an article on Spurgeon in the *Ladies' Repository*. But the battle of the institutes had mainly been fought out in the East, and the West surrendered at discretion. The success of the students has belied all fears. They have become our most successful men. A large number of the present members of the Rock River Conference have been improved by attendance at the institute. Among the former and present members of the conference who have been students in the institute, and all pupils of the matchless Dempster, are C. H. Fowler, W. A. Smith, Joseph Wardel, James S. Chadwick, D. J. Holmes, B. T. Vincent, George Richardson, Robert Bently, J. W. Martin, and N. H. Axtel. The first class graduated in 1858. Its members were J. E. Ayers, G. W. Havermale, *Osmon Hutchins*, E. W. Jeffries, *J. W. Sovereign*, and *M. H. Twiggs;* the class of 1859 were A. L. Cooper, J. W. Waugh; of 1860, Wayne Carver, R. N. Earhart, *W. H. Glass*, Alexander Hall, and *Warren Taplin.* Those in italics became members of the Rock River Conference.

The history of Methodism in Evanston is enveloped in the history of its schools. From the first professors and students have united in Church fellowship, and as soon as the town was laid out it became the country home of many Chicago Methodists. A plain church to serve for a time was built in 1856, and ever since there have been well sustained Church interests with occasional revivals.

The period we are sketching from 1850 to 1855 gave us another agency that has been a thing of note among us. The *Northwestern Christian Advocate* began its career in January, 1853. *Zion's Herald,* the first Methodist newspaper in the world, was commenced under the patronage of a few preachers and laymen in Boston in 1823. Before this there was both in England and America a monthly magazine. In 1789 a monthly paper called the *Arminian Magazine* was started in Philadelphia. It terminated in two years. In 1818 the *Methodist Magazine,* since changed to the *Quarterly Review,* was commenced. *Zion's Herald* was a small paper nineteen by thirty inches in size, five columns on a page. The *Advocate and Journal* was the same size at its commencement—not one-half as large as in 1885. After three years the *Herald* was sold to the book agents, who issued the first number of the *Advocate and Journal* (New York *Advocate*) September 9, 1826. This paper was at once a success. In a short time its subscription list was larger than that of any paper then in the United States, having about twenty-five thousand subscribers. B. Badger was the editor of the *Advocate* at the beginning. Nathan Bangs, however, wrote the editorials. The New York *Advocate* continued to be the great official paper of the whole Church until 1834, when the Western book agents began to publish at Cincinnati the *Western Christian Advocate*, which at once became the Methodist paper for the great West. This began its career May 2, 1834, with T. A. Morris, editor. This paper was as familiar among us in Illinois previous to 1853 as "household words."

J. V. WATSON, the first editor of the *Northwestern*, was born in London in 1814, and came to the United States when but six years of age with his father's family, who settled near Cincinnati. Watson spent most of his early days on a farm, with few educational advantages. But his desire for knowledge was from the first an unquenchable thirst. Desire is generally accomplishment. Where there is a will there is a way, and every book in reach was read and the teachings treasured. Young James was converted in 1828, when he was but fourteen, under the ministry of E. G. Wood, and in March, 1832, was licensed to exhort, and the same year was received into the Missouri Conference. He traveled two years in Missouri on circuits, hundreds of miles in extent, where by exposure to rains and swamps he laid the foundation for the spasmodic asthma, a disease which after he had battled with it for years ended his life. His father dying, he returned to Indiana, where the family was now living, and joined the Indiana Conference. He traveled Vevay, Lawrenceburg, Franklin, and Columbus Circuits in Indiana, and was appointed to White Pigeon, Niles, Adrian, Marshall, Northville, and Detroit in Michigan. During this time he was several times laid aside for ill health, and finally, in 1847, ceased to travel altogether. He settled at Adrian, Michigan, and to support his family publihed a small paper called the *Family Visitor*, devoted to temperance and general morals. After a time he, with E. Q. Fuller as a partner, began the *Michigan Christian Advocate*. At the General Conference of 1852 a Book Depository, under charge of the Methodist Book Concern, was authorized to be established at Chicago, and the publication of the *Northwestern Advocate* ordered. J. V. Watson was elected editor, with the understanding that his *Michigan Advocate* was to be the basis of the publication. This was in May; the first paper was issued in January, 1853, from No. 63 Randolph Street. Some years previous Mr. Watson had taken a young man into his office as clerk, agent, and general assistant, and finally as partner. This man he brought to Chicago as assistant editor of the *Northwestern*. Watson's mind was alive and thoughtful, but in body he was very feeble. The disease before mentioned ever kept him a prisoner to pain, and many of the editorials were written down by his assistant, E. Q. Fuller, dictated by Watson in the intervals of spasms and pains as he lay on his couch. At the time when the *Northwestern* was commenced there were besides the magazines and *Quarterly*, the *Advocate and Journal*, at New York; *Zion's Herald*, at Boston; the *Northern Christian Advocate*, at Auburn; the *Pittsburg Advocate*, and the *Western Advocate*, at Cincinnati. The editor, living by force of will, gave his best energies to the work assigned him, and the paper was popular from the outset. By the time the first conferences met in 1853 it had five thousand subscribers, and it paid its way the first year. In May, 1855, it had ten thousand subscribers, and has since at one time run up to about twenty-nine thousand. J. V. Watson was returned to the editorship in 1856, when with new energy, aided by the ever ready Fuller, he continued his work. The editor and assistant worked together so long they became men of one mind, and there never arose a difference of opinion but once. John Luccock, of the Central Illinois Conference, made in some paper—we have forgotten what—a severe and ungenerous attack on Watson. It was irritating, and Watson fearing it might prejudice the members of the General Conference against him, prepared to reply. Fuller strove to persuade Watson that silence was the better reply. But the General Conference was at hand; there were already other candidates for the editorship in the field, and Watson's bread for the time depended upon his position. With aching heart he groaned under the severe words of Mr. Luccock, and unwisely strove to parry the strokes. It was needless, and the assistant, for once, was right, and the editor wrong. But Dr. Watson's work was drawing near its completion. He died on the 17th of October, 1856, leaving an article on missions uncompleted, which he had been dictating the day of his death. He retained during these years his membership in the Detroit Conference, and, though working in our limits, was never a member of the Rock River Conference. Watson, as editor, succeeded in gaining the love of all his readers. No editor of the paper can expect to live personally so fully in the hearts of the people as did Dr. Watson, and when the news of his departure was heard there went up the voice of mourning from the whole Methodist Church in the West. W. P. Jones, the talented president of the Female College, wrote for the *Advocate* a requiem, which found responses in thousands of souls. We can not forbear quoting from those lines:

"A dirge, O, a dirge, through the North-west is borne;
  Not feeble and faint, as if felt by the few,
But swelling and deep as when myriads mourn,
  As the sigh which the heart of a Nation breathes through.
There 's a widow's loud wail and the orphan's sad cry,
  The sound of a hearse and the pall-bearers' tread,
And the toll of the death-bells, like sobs in the sky,
  And the moaning of thousands that follow the dead.

The watchmen of Zion tread slowly the walls,
  And their eyes have grown dim 'neath a curtain of tears,
And the strong men of Science bow low in their halls
  As the passing lament sadly falls on their ears!
He is gone, he is gone, the fond guide of our youth.
  The light of our councils has passed from our sight;

A hero has fallen, a soldier of truth,
  A prince in the armies of freedom and right.

The types click a requiem all through the land;
  Yea, the press tolls a knell for the nation to hear,
And the wail for the wreck of the death angel's wand
  Is bursting from millions afar off and near.
A moan on the south wind bleathes plaintive and low,
  From the slave for whose rights he so nobly hath plead;
And the east wind comes laden with soul-burdened woe,
  From the missions for whose weal his last words were said.

To westward wronged Kansas lamenteth the fall
  Of her eloquent pleader so hushed into clay.
And the North! 't was his home—O, bereaved are we all.
  Not a heart but is craped and wears sackcloth to-day.
Here his coffin, his widow, his orphans we view;
  And a dirge, aye, a dirge, through the North-west is borne,
Not feeble and faint, as if breathed by the few,
  But swelling and deep, for our myriads mourn.

. . . .

He toiled at his post till the death sleep came on;
  Why would ye awake him? Let him rest till the morn!"

The book committee met soon after Dr. Watson's death, and THOMAS M. EDDY, then presiding elder on Indianapolis District, was chosen to the editorial office. He was returned to this office in 1860, and again in 1864, by the General Conference. Dr. Eddy was the son of Augustus Eddy, an old and efficient minister, who has filled important positions on charges and as presiding elder in Ohio and Indiana. Thomas M. was born, we believe, in Cincinnati, at least in Ohio, about 1823, and was admitted to the Indiana Conference, in which his father, at the time, was a member, in 1842, and appointed junior preacher with Amos Bussey on Manchester Circuit. His appointments thereafter were, in 1843, junior on Canaan Circuit, with his father as presiding elder; 1844, in the same relation on Lexington Circuit. Verily, young men did not then graduate to the first charges in a year. Slower in growth longer to remain, is a rule. In 1845 Eddy was alone, a rising man at Rising Sun; in 1846–47, in charge of Vevay Circuit, just twelve years after J. V. Watson was on the same charge; in 1848 and 1849, at Jeffersonville; in 1850–51, at Third Street, Madison; in 1852–53, at Brookville, in the South-eastern Indiana Conference. In 1854, to avoid passing into the ranks of the ancient and honorable superannuates, he took a Bible agency, having charge, if we mistake not, of the whole State of Indiana. In 1855 he passed into the ancient, laborious, honorable, and berated rank of presiding elders, doing his part to maintain the dignity of the fraternity on the Indianapolis District, from which position he was called to the editorship in the last days of 1856. From his youth Dr. Eddy took to scribling, and in the *Western Advocate*, from 1842 to 1856, there are frequent contributions, witty, spicy, wise, and otherwise, superscribed by the tell-tale letters, "T. M. E." The first that he came to our notice was on this wise: Dr. Tefft, some time in 1849, published a notice of a Greek Lexicon in the *Repository*, on which he remarked that he could not see how a preacher could get along without the knowledge of Greek. For this Dr. Tefft was taken to task in the columns of the *Western* by Dr. Trimble and "T. M. E." Tefft answered them, saying that such and such things had been objected to by Dr. Trimble, and also by "a young man somewhere in Indiana." After this, at times, Eddy subscribed his contributions with the significant epithet, "A Young Man Somewhere in Indiana." After Dr. Clark became, in 1853, editor of the *Repository,* Mr. Eddy began to be a regular contributor, and by Dr. Clark's request wrote a series of very interesting articles, giving a connected summary of travels in all parts of the world. At the General Conference, at Indianapolis in 1856, when the editor of the *Northwestern* was being balloted for, Dr. Eddy received sixty-nine votes, while Dr. Watson received one hundred and thirty-two. Mr. Eddy was not elected, but the vote pointed to the coming man, and directed the book committee to him when they were called to fill Mr. Watson's place.

Dr. Eddy at once took a transfer to the Rock River Conference, and was present for the first time at Rockford, in 1857. At his first appearance he did not make the best impression. There was something flippant, dictatorial, and sarcastic in his manner that grated on the feelings of those who look for supreme dignity in connection with talent. But he not only grew in the esteem of the members of the conference, but really improved in caliber as a man, and the weight of years added the gravity of wisdom. In 1860, 1864, and 1868, he was chosen to represent the conference in the General Conference.

In 1864 Rev. Arthur Edwards, of the Detroit Conference, became associate editor of the *Northwestern.* The circulation of the paper has steadily increased, and in 1864 it reached twenty-nine thousand five hundred copies, and would have gone much higher in 1865 had not the rise in the price of paper caused the agents to put its price up to three dollars. It was one dollar and fifty cents in 1862. Arthur Edwards became editor in 1872.

At the same time that the *Northwestern* began its career, a BOOK DEPOSITORY was established in Chicago. In 1773, in the first minutes of American Methodism ever published, the following item appears: "None of the preachers are to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restrictions." What was the cause of this order? Jesse Lee tells us that, previous to the passage of this rule, "Robert Williams, one of the preachers, had reprinted many of Mr. Wesley's books, and had spread them through the country, to the great advantage of religion. The sermons which he printed in small pamphlets had a good effect, . . . and they opened the way in many places for our preachers to be invited to preach where they had never been before." But, notwithstanding the good that had been done, it was necessary for the preachers to be united in the one scheme of printing and selling, so that the profits might be divided among them, for in those days they divided their receipts, even to wedding fees. Robert Williams had begun a scheme, which grew into the Methodist Book Concern. In 1787 provision was made for the printing of books, most of which printing was done in New York. In 1789 among the appointments we read this: "Philadelphia, John Dickins, book steward." Philip Cox is simply appointed "book steward." The work Mr. Cox was expected to do was to act in the capacity of a modern *colporteur*. The Minutes of 1794 say: "His last services were great in circulating so many hundred books."

John Dickins began his "Book Concern" in 1789, with a capital of six hundred dollars, his own money lent to the Church. The first entry in the books of the institution is in his own handwriting, dated August 17, 1789, showing that the first book issued was Wesley's abridged translation of Thomas à Kempis's "Imitation of Christ." Dickins also began this year the first volume of the *Arminian Magazine*, a mere reprint of the English publication of that name. Before the year closed he published the Discipline, Hymn Book, Baxter's Saints' Rest, and Wesley's Primitive Physic.

This was the beginning of those Methodist publishing houses which excel any thing in the world of their kind. There were in 1865 two publishing houses, five depositories, a capital of eight hundred thousand dollars, twelve editors, five hundred clerks and operatives, with nearly thirty thousand different publications on the catalogue, and fourteen periodicals with a circulation averaging a million copies per month. The sales of the New York Concern alone, from March, 1854, to March, 1855, amounted to six hundred and thirty-one thousand dollars. In 1820 a publishing house for the West was established in Cincinnati, with Martin Ruter as agent. The books for many years were brought in wagons across the mountains to Pittsburg, and shipped down the Ohio. The Depository ordered at the General Conference in May, 1852, was opened in Chicago in a brick building on the north side of Randolph Street, between Dearborn and State Street, at "No 63," under the care of that affable gentleman, William M. Doughty, who came from a connection of fifteen years as clerk with the Book Concern at Cincinnati. The Depository prospered under Doughty's careful management from the beginning. March 31, 1854, after it had been open fourteen months, the agent reported thirty-four thousand dollars' worth as the amount of book sales, and eighteen thousand dollars' worth as the amount of periodical sales. The sales amounted to five thousand dollars in the first two months. "Sixty-three Randolph" was a two-story brick, with editors' office above and book-store below. In 1857 the agents put up a four-story building at "66 Washington Street," and that year the Book Concern and the *Northwestern* office were moved to the excellent quarters occupied until the fire of 1871. In 1863 the concern began to do its own press work.

For ten years the "forms" had been carted about town in search of a press, liable to many a jolting accident. Tired of this dependence, in 1864 a Hoe double cylinder press, capable of printing three thousand sheets an hour, was set up, and in 1865 they printed, folded, and labeled by machinery. In June, 1864, William M. Doughty retired to enter other business, and Luke Hitchcock, the assistant agent at Cincinnati, moved to Chicago to superintend the rising concern. Mr. Doughty was a pleasant gentleman, a competent business man, who won friends whenever he came in contact with the preachers of the North-west. New hands, new energies, and new times will give us in time the *Northwestern Book Concern.* It would be a curious thing to know what the future editors and agents are now doing. Some boy in some nook of the world now, it may be, reading the *Northwestern* is to arise and govern its issues. Would he not tremble if he knew his destiny?

But we have walked around these monuments of literature long enough. Turn we again to the "regular work." There are other heroes besides professors and editors.

CHAPTER XXVII.

CONFERENCES OF 1855 AND 1856.

THE conference met at Rock Island in 1855, Bishop Janes presiding. The doings were regularly reported in the Chicago *Democratic Press* (now *Tribune*) by the writer of these veritable pages, it being the first time the conference was reported. Since then the doings have been regularly reported. Dr. Dempster and his teachers appeared to represent the new institute at Evanston, and by request of the conference Dr. Dempster lectured to the preachers every day at one and a half P. M. in the Baptist Church. The first lecture was delivered on Thursday, and was introductory to a course on pulpit speaking. The points made were, The right use of words, and importance of effort in attaining pulpit acceptability. His thoughts were grand. On Friday he spoke of the end to be attained by oratory, which is, to move the will. The steps to be pursued are, to convince the understanding, excite the imagination, stir up the sensibilities, creating desires and hope. On Sunday morning, at seven o'clock, the doctor gave his sermon on Divine Providence. It was read in rather a dull way, but created a fine impression. It was the first time we ever heard people shout, and saw them weep at mere thought.

Among the visitors was Jesse T. Peck, who preached with great acceptance. Bishop Janes, in his address to the deacons, gave out utterances such as we never before heard from human lips. The conference was a very pleasant one, and memorable as the last meeting together of the preachers who then constituted the conference, as the next May the Central Illinois Conference was organized. At this conference four members were brought up charged with holding erroneous views. Much reference was made to the Biblical Institute and to Dr. Dempster, who was the first D. D. the conference had ever had among its members. All this was irritating to Dr. Dempster, and was, indeed, a breach of good manners. At last one of those complained of said he would agree to whatever views Dr. Dempster said were correct. At this, the doctor arose indignant, remarking that he "hoped the conference was not prepared to institute a pope." This at once stopped the folly, and never since have we had flings at the doctors.

The preachers received on trial who have filled appointments in the bounds of the conference were CALVIN BROOKINS, a quiet, useful, pious man, who won friends everywhere, and who, if he had had good health, would have been one of our most worthy men, and who died September 25, 1881; GEORGE J. BLISS, a small, black-eyed man full of snap; JAMES COLEMAN, born in Maine, educated at Greencastle, Indiana, under President Simpson, and who possessed a Dempsterian mind, minus the imagination, but being uncouth and unsocial in manner never showed the real strength there was in him; SAMUEL BUNDOCK, an Englishman advanced in life, of moderate talents, but of acceptability and usefulness; THOMAS H. HAGERTY, a zealous, good-hearted young man, who was in 1865 presiding elder in Missouri; J. C. STOVER, brother of S. Stover, who would have done somewhat had he possessed studious habits equal to his will, and had not been under Nazarite tuition; and I. H. GRANT, a quiet man, slow and sure. Among the transfers were W. B. SLAUGHTER, an efficient, whole-souled man from the Genesee Conference, and CHARLES P. BRAGDON, a man of noted relations, who, educated at Cazenovia, had commenced traveling in Maine, and had traveled in Massachusetts and kept a book agency in Auburn. He was a man of energy and will, zealous for Methodism, and withal a little ultra. Whatever he opposed, whether it was slavery or tobacco, he opposed as though the "old serpent" was in it. He had a hard time at Waukegan from 1855 to 1857 with the Spiritualists. In 1859 he was appointed to Evanston, and when the conference met at Chicago in 1860 he lay near unto death with consumption. Not long after conference he died, going up, we believe, to the heavenly land. He died January 8, 1861. Another transfer was D. H. SHERMAN, who while stationed at St. Charles in 1856 had the credit of introducing Dr. Redfield into the West, for which we do not thank him. W. T. HARLOW came this year, being chosen principal of Rock River Seminary. He had been laboring for several years in the regular work, and had been presiding elder a year or two in the Providence Conference. For ten years now he molded the lives of young students, and rendered effectual aid to our preachers in their work. JOSEPH S. DAVID, another transfer, was raised mostly in Illinois, but when on a visit to the East was received into the Wyoming Conference. A more useful preacher, and a finer spirited, there is not in the conference. FRANCIS H. REED, another transfer, came from the Pittsburg Conference, and in a year or two went on to Iowa, where in 1865 he was presiding elder, and soon after died.

The new charges were Rockton, Lena, Pleasant Valley, Pecatonica, and Wyanet. ROCKTON was laid out as a town as early as 1839, and in 1840 a small class was organized there, the place being an appointment on the Roscoe Circuit. In a year or two the appointment was discontinued. The Congregationalists held the influence in the town, and as early as 1850 built a fine stone church. In 1855 L. S. Walker, then on the Roscoe work, renewed the appointment at Rockton. L. Hitchcock, the presiding elder, who always kept a watchful eye on the rising country, sent a preacher in 1855 to Rockton Mission. H. W. Richardson, then young in the work, and zealous and warm-hearted, was the first preacher. Social, religious, and driving, he was the man for the place. He soon organized a society, and preached in the stone school-house east of the town, and sometimes in the school-house on the south side. The work prospered, and there was a revival in the Winter, and fifty persons were added to the Church. In the Summer of 1856 the preacher raised a subscription for a church, and a building was commenced, but it was a long time before it was finished. It was finally dedicated in 1859. When completed there was a heavy debt, which came near sinking the feeble society. D. W. Skelton in 1861 spent three months traveling, striving to raise means from abroad, but he made little headway, as begging abroad never pays well. George Richardson, brother to H. W., was sent on in 1861. Young, religious, zealous, he began to labor with heart of hope on his first charge. He found a feeble class, poor in this world's goods, and worse than all much discouraged with a debt of eleven hundred dollars on hand. In August, 1862, the preacher, aided by the members, got up an excursion to Camp Douglas, Chicago. There were fifteen thousand Fort Donelson prisoners there to attract, and excursions were a new thing. The train set out from Rockton with eighteen cars, all of which were filled at the first two stations, and hundreds were left behind along the route. It was a grand success. The profits amounted to eight hundred and fifty dollars. Another excursion to Savannah and across the Mississippi River in 1863 amounted to one hundred and twenty dollars profits, which with a few subscriptions cleared off the debt so that the conference year closed with a society cheerful, religious, and prosperous, and free from debt, worshiping in the neatest church in town, and a Sunday-school averaging eighty in attendance. There was a wide-spreading revival in 1862, which brought into the Church many prominent members. H. W. Richardson raised the subscription in 1856, and his brother George in 1863 paid up the debts on the church and set the society free to pursue a useful course. How fitting is the right man in the right place.

Many new charges and new names began to appear at this time as a result of the new railways. In 1850 there was perhaps forty miles of railroad in the bounds of the conference; in 1856 nearly all the roads now running in our bounds were completed and in running order. Ever since the railway stations have been forming the head-quarters of new appointments. The old classes of the country circuits moved to the nearest stations, and building churches became independent charges. Lena, Pecatonica, and Wyanet were instances of this change this year. Many of these stations, as Polo, arose near where there had been appointments from the earliest day; others, as Ogle and Mendota, grew up on the prairies, where there were no settlers until the railroads passed through. The last are the most numerous. Mendota, one of our best towns, was wild unsettled prairie in 1854. The delegates elected to General Conference were G. L. Mulfinger, L. Hitchcock, J. Dempster, R. Haney, H. Crews, J. Luccock, J. Morey, and H. Summers.

The conference met in 1856, at Aurora, and Bishop Simpson first appeared in our midst. During the session the corner-stone of Clark Seminary was laid, addresses on the occasion being delivered by Bishops Janes and Simpson. Both efforts were the poorest we ever heard from those elegant men. Old Rock River Seminary had ever been in debt, and had been supported by the contributions of preachers and people. The originators of Clark Seminary promised us a joint-stock affair that should pay its way and make money besides. They undertook a grand scheme, named their ambitious institution after John Clark, who had died at Aurora in 1854, and elected Rev. G. W. Quereau principal—a man who was appreciated the more he was known. An imposing building was erected, costing seventy-five thousand dollars, and, so far as the conference knew, all was going on swimmingly. But at the conference of 1862, at Joliet, Aurora preachers strove to get the ear of the conference to say somewhat about the debts of Clark Seminary. Invidious comparisons were made between it and Rock River Seminary, and the preachers, expecting to hear of its prosperity, had no time to listen to those who sought to speak. The conference closed really not knowing, nor caring to know, what Stoughton, Keyes and Co. wanted to say. Those brethren had something to say worth listening to, but it was just as well they were not heard, for the conference was not in a vein to do any thing about the matter, and would no doubt have carelessly rejected the whole affair. The truth was, the trustees had failed to pay for the building, and were willing to sell to the conference a property worth sixty thousand dollars for twenty-five thousand. The seminary people were discouraged; Professor Quereau had calls to Appleton, which he was about to accept. Through the agency of E. Q. Fuller, then stationed at Aurora, things were put in a shape to be brought before conference. Mr. Fuller then set out to visit the district conferences, to lay the matter in those quiet sessions before the preachers. The preachers heard and spoke favorably, and the result was the conference at Rockford in 1863 accepted the offer of the trustees, appointed a commission to take charge of the matter, sent agents into the field—Caleb Foster being the main one—and in a year five thousand dollars was paid on the price. The institution was saved from the hands of the Catholics, who offered thirty thousand dollars in cash for it. The Church has at Aurora one of the finest institutions of the land. The traveler on the Burlington cars can see from afar the stone structure looming up sightly and grand, an institution educating the coming men and women of the Fox River Valley. Happy the man who can feel that he has interests in such a power for good.

In accordance with the vote of the conference in 1855 the General Conference of May, 1856, divided the Rock River Conference into two nearly equal portions. The line ran from Rock Island along the Rock Island Railway to Ottawa, and thence it followed the Illinois and Kankakee Rivers to the Indiana line. At Aurora many were missed who had been for years among the most active business men; many who had filled acceptably the most important positions. Among these were Richard Haney, Milton L. Haney, P. T. Rhodes, Francis Smith, H. Richey, John P. Brooks, U. J. Giddings, Benjamin Applebee, J. J. Hedstrom, John Morey, J. Luccock, Z. Hall, and John Chandler.

The following reports were made, showing the strength of the conference in 1856, when it was first reduced to the limits we have undertaken to represent: Members, thirteen thousand eight hundred; churches, eighty-nine; parsonages, fifty-four; raised for missions, five thousand nine hundred and forty dollars.

The new preachers received were W. P. Wright, a highly educated young man, who, for two or three years, had been a teacher in the Biblical Institute, and who partially failed as a preacher because he knew more about Palestine than about circuit work; Marcus H. Plumb, a zealous young man from Bridgeport, Connecticut, who has done fine work in the conference; T. L. Olmsted, who had the year before been a supply on Sugar Grove Circuit, and who has made one of our most useful men, being a deep, clear thinker, rather than a brilliant preacher; William D. Skelton, a more than common man, who filled gracefully positions of trust in the conference as well as pulpits in the leading towns; J. T. Hanna, the son of an old-fashioned Methodist preacher, but who sometimes, in striving to gain credit for being an independent thinker, oversteps the bounds of pure thought; and Sanford Washburn, tall, energetic, and laborious. Those received by readmission or transfer were Dr. D. P. Kidder, professor in the Biblical Institute, whose name belongs to the Church rather than to the Rock River Conference, but who has been a patron of education in our bounds from the earliest day; WILLIAM CONE, from New England; L. A. SANFORD, from the Troy Conference, where he had been one of the first preachers; OSCAR B. THAYER, who had been received the year before into the Baltimore Conference. A poor boy, he sawed wood, took care of horses; did any thing in his New England home to gain an education. He became a brilliant, reciting preacher, giving off some of the most glittering utterance we ever listened to. Small, wiry, quick, restless, beautiful in person, driving the best horse in the country, he dashed on with much success for seven years, and then, in 1864, took to the surplice and "Apostolical Succession," and began preaching, we know not how successfully, among the Episcopalians.

Another who was received by transfer this year was WILLIAM GOODFELLOW, who married a daughter of Dr. Dempster, and who, with W. P. Wright, had been teaching in the institute, and who left in 1857 to supply the Mission at Buenos Ayres, Dr. Dempster established in 1836.

The new charges were many, most of them the new railway stations that had grown up within a year or two. Methodism at WOODSTOCK has had a slow growth. An appointment was established there in 1846 by the preachers on Crystal Lake Circuit, and a quarterly-meeting was held in the place, in a school-house, January 28, 1848. This was probably the first meeting of the kind held in the town. At a quarterly-meeting held at Franklinville, April 29, 1848, a committee was appointed, consisting of

Mr. Bentley, J. K. Torbut, and M. J. Rider, to estimate the expense of building a church at Woodstock. These worthy brethren may have "estimated the expense," but it is certain they never built the church. Woodstock continued to be an appointment on a circuit until 1856, and from that time, the society being feeble, they have been connected with and disconnected from other societies until 1865, when the Church there gave fair promise of a permanent life. For some years previous to 1863 the meetings were held in hired halls, whither the people found their way up two flights of stairs. Few, however, would go up to a third story unless duty pressed, and, though an "upper room" may be a good place to pray and gain strength in, we must *go out among* the people to do much good. William A. Smith was sent to Belden and Woodstock in 1862. Not long after he entered upon the work he learned that the Baptist society were willing to sell their church for one thousand five hundred dollars. They had built quite a convenient house, but, being few in number, were unable to pay for it. It was too bad to turn them back to the hall, but it was their own offer. Brother Smith succeeded in raising sufficient to procure the deed, and a day was set for reopening. Dr. Eddy was invited out to perform the services. The day arrived, the house was crowded, but no Eddy appeared. A telegram announced that he had missed the train, but would be along at 2 P. M. The present writer was picked out of the crowd and put unwillingly into the pulpit, where he strove to preach from

Nehemiah, vi, 2, 3. Dr. Eddy came at 2 o'clock, and preached to a tearful-eyed congregation the best sermon we have ever heard from him. The money lacking, whatever the amount was, was speedily raised, and the house entered for occupation by a joyful people. The service just named was on January 20, 1863. In the winter of 1864, under W. A. Cross, a gracious revival brought many new and happy souls into the Church, so that the following conference year was commenced with a society that promised success.

WINNEBAGO charge, in 1859, included Westfield and the Haisington neighborhood. Barton H. Cartwright commenced a church at Winnebago in 1855, which was so far completed in 1856 that the basement was used for worship. The house was finished and dedicated in 1860. Westfield is one of the oldest Methodist points in that part of the country, where there has been preaching ever since 1840. Brother Cartwright commenced a church here also in 1855, which was finished in 1856 under the direction of Boyd Lowe. It was a neat brick, and was dedicated by C. M. Woodard, May 18th. He used Genesis, xxviii, 17, for a text.

Marengo became a station in 1856, and the eastern portion of the circuit was set off and called HARMONY, after a Church eight miles east of Marengo. At this point there has been a class and regular preaching ever since 1839. A church was built in 1855. The appointments of Harmony Circuit in 1856 were Harmony, Huntley, Hampshire, East Prairie, and Coon Creek. There has been little change in the extent of the circuit since.

Lane, now Rochelle, is becoming one of the best points in the conference. When L. S. Walker was on the Lighthouse Point Circuit in 1843 he had a regular appointment at Hickory Grove, probably a half mile from Lane. The appointment was kept up with more or less regularity until the railroad reached the place. In 1854, when the terminus of the road was there, the preaching was held in a passenger car, which remained there over Sabbath. The Lane Mission of 1856, which received John Nate as preacher, included Mt. Pleasant, near Ogle, and Jefferson Grove. The next year, when J. T. Hanna was on the circuit, there were appointments at Dement and Broady's Grove. In 1859, while C. Brookins was on the charge, the people set about building a church, which was so far completed the society worshiped in the basement during the Winter of 1860. Previous to this the meetings were held in a small frame school-house. The church was not completed so that it could be dedicated until 1862; then Dr. Eddy was called out to work in his most telling line. When once a church edifice is built in a community the progress of a society becomes established, and unless there be peculiarly trying times the course of a society is upward.

Franklin in 1856 had but two appointments; they were Ogle and Franklin. The preaching at Franklin was in a school-house; at Ogle, in a room above a store. H. L. Martin preached at Franklin when on the Lee Center Circuit in 1853, and in 1855 when on Lighthouse Circuit.

FULTON is on the Mississippi River, and strives to be a flourishing town. Benjamin Close built a neat, sensible little eight-hundred-dollar church there in 1859. The society has always been small.

In 1854 it was wild prairie where MENDOTA now stands. In 1855 it was included in Lamoille Circuit, and U. P. Golliday preached there. There was at the time a class of thirty or more. The preacher secured three lots, and made a call through the *Advocate* for donations to build a church. We presume he never received enough to build a martin house. In 1856, when the place was set off as a station, Boyd Lowe was appointed to the charge. The meetings were held in halls until 1862, when, after long trial and slow work, a neat church was completed and dedicated. For several years Mendota was the headquarters of the district, and is yet to be a radiating point for Methodism.

SANDWICH, another station on the Burlington Railway, was one of the points on the Little Rock Circuit in 1847. The old Somonauk appointment of 1835 was within two or three miles of Sandwich. In 1847 O. W. Munger, who was then on Little Rock Circuit, organized a class which met at a red school-house, which stood on the present site of the town. The members in 1852 were Jacob Hall, Luna Hall, Eliza Davis, Dorcas Arnold, Mary A. Dennis, Charlotte Brooks, Eucla Gage, whose husband was afterwards one of the principal builders of the Somonauk Church, Garrett Arnold, J. F.

Wilkins, Matilda Wilkins, Kelsey Sailsbury, Lydia Sailsbury, John Renton, Isabel Nixon, and Charles Westfall. A church was built in 1855 and dedicated the 25th of November of that year. It cost three thousand five hundred dollars. There were but five male members when it was commenced. Sias Bolles gave them his favorite dedication sermon on, "Freely ye have received, freely give." One thousand dollars was wanted; Mr. Bolles raised twelve hundred dollars. A protracted meeting followed, continuing six weeks, carried on by A. S. W. McCausland, during which twenty-six joined the Church. There was a still greater work in 1857 when D. L. Winslow was on the circuit, resulting in the conversion of fifty souls.

The point which gave name to MILLBROOK Circuit (which became Plattville in 1863) is a country neighborhood six miles south of Yorkville, at Hollenback's Grove, in Kendall County, where ever since 1834 there has been a society and regular preaching. It was then on Fox River Mission, and finally went to Milford and Newark Circuits.

In the Fall of 1834 Mr. Hollenback, Burns, Harris, Ackerly, Bullard, and R. W. Carns, who came from South Carolina that Fall, lived there. The meetings were held in Royal Bullard's house until 1834; then they were moved to R. W. Carns's log cabin. After a time meetings were held in a log school-house on Mr. Carns's place. About 1842 a better school-house was erected, in which the circuit preachers preached. In 1857 a small church, twenty-eight by forty-two feet, was built on

R. W. Carns's farm, costing two thousand three hundred dollars, which was dedicated by J. C. Stoughton, October 25, 1857; text, Psalm cxxii, 1: "I was glad when they said unto me, Let us go into the house of the Lord." The Plattville Circuit in 1865 had appointments at Millbrook, Plattville, and at Kendall School-house. The country comprising this circuit was until lately away from the railroads, and remained from year to year about the same. It is one of the ancient and honorable circuits, of which so few remain in the conference.

In 1836 there was an APPLE RIVER Circuit, which embraced all the country in Jo Daviess County, except Galena. The headquarters of this work were at Elizabeth. As the country became settled that old circuit was broken up into charges of smaller compass, and the name soon disappeared from the list. In 1848 there was a circuit called Wapello, which embraced the country around Apple River Station. In the Spring of 1848 several Methodist families moved into this neighborhood. In the Fall of that year Samuel B. Smith, who was on the Wapello work, had regular appointments in Mr. Fleharty's house, a half mile east of the station. A class was soon formed, with Joseph Ennas as leader. About the year 1850 Robert Levitt bought an old log-house, which was moved to a point about a half mile north of the depot, and rebuilt on the west side of the road. This became the school-house and preaching-place, and there was regular circuit preaching there until the class was formed down in the village. The appointment was filled by preachers on the Council Hill and Shullsburg Circuits. The Central Railroad reached the place some time in 1855, and at once a small village began to grow up, called Apple River Station. Jacob Hartman was on the Warren Circuit from 1854 to 1855. In the Summer of 1855 he went over one Sunday afternoon and rallied the people for preaching under a tree in the south part of town. This is thought to be the first sermon at the station. In 1857 Apple River Mission appeared on the Minutes. William Taylor was supplied to the work. The charge included all the country south-west nearly to Elizabeth. In 1858 Simpson Guyer was appointed to the work. While he was here a general revival occurred, bringing in almost every person around. During this year the church was commenced. In the Spring of 1858 T. F. Hastie, that noble man who had just come to the place as station agent, began a Sunday-school in the railroad office. In the Winter the school was moved to the old stone school-house, where the preaching was also held. In 1860 the church was finished and opened for dedication. Peter Cartwright, the old hero, was secured for the dedication services. The house was packed, for the fame of this Peter of the nineteenth century always drew crowds. From that time the society entered upon a prosperous career. In 1863 a very comfortable parsonage was erected. For many years the Church was burdened with a heavy debt. In the Spring of 1869 the last dollar was raised and the debt closed up. From the first until 1870 T. F. Hastie was the more than commonly efficient Sunday-school superintendent.

Among the earliest workers of Apple River was Robert Levitt. He was born in Yorkshire, England, in 1807, and came to this country and settled in Ohio in 1831. There he was converted and brought into the Methodist Episcopal Church. He went to Apple River in 1845, where he became a member of the first class organized there. He had great energy of character and uprightness in dealing, and was a devoted Christian. With many of the members of his family around his bed he departed hence November 10, 1882.

In the days from 1861 to 1883 every Apple River preacher was cheered by that old Wesleyan saint, Mrs. Mary Drew. She was born in Cornwall, England, in 1792. In 1808 she gave herself to Christ and the Wesleyan Church. In 1861 she went to Apple River, a guest in the home of her daughter, Mrs. Captain John Maynard, where she abode until at the end of seventy-five years in the Church she went to her brighter home December 8, 1883. Her life was sunshine; her end peace.

CHAPTER XXVIII.

THE CONFERENCE OF 1857.

IN 1857 the conference convened in Rockford for the second time, and held its sessions in the Court Street Church, with Bishop Scott as president for the second time. The conference was held on the east side in 1849, and Bishop Scott presided at Chicago in 1853. His first appearance before the conference was in 1849, when he was book agent at New York. Here in 1857 we were permitted to greet our editor, T. M. Eddy, for the first time. He made his *debut* in a wagon a mile west of town as he introduced the important item of breaking ground for the famous Rockford Wesleyan Seminary, which ever since has stood sublime a castle in the air. The editor gave the crowd a fine specimen of speech-making and of spade handling. E. Q. Fuller, F. P. Cleveland, and T. R. Satterfield were received on trial.

Festus P. Cleveland, a cousin of President Cleveland, is a graduate of West Point, and has been one of our most popular preachers. He was the first man in the conference to remain three years after the three-year rule was adopted. He has been a delegate once or twice, and has been a presiding elder three or four years. T. R. Satterfield is a cheerful-hearted Virginian, robust in form, and orotund in language. The transfers of 1857 were: S. G. LATHROP, who from a beardless boy preacher had grown up to prominence in the Oneida Conference, and who filled most acceptably three of our best appointments—Indiana Street, Dixon, and Joliet. He subsided into an agency, the burial ground of so many of our preachers, and died in the year 1884. WILLIAM M. D. RYAN, as clever as ever, who after an absence of ten years returned to build Wabash Avenue Church; AARON CROSS, mild and gentle in disposition and firm in purpose, who had done effectual work for years in the Oneida Conference, and who had given two or three efficient sons to the ministry. W. P. GREY, an old Troy Conference man, popular above most as a preacher; E. M. BORING, who had been pastor, teacher, and presiding elder in Ohio, and who has not labored in vain in this conference; JOSEPH HARTWELL, another Oneida man, who was presiding elder for a year in that conference; ZIBA S. KELLOGG, a retiring man from Wyoming Conference, who did much good on the charges where he labored, having some of the best of revivals; L. L. KNOX, a prominent college professor East and West; Z. D. PADDOCK, yet another Oneida man, a graduate of a college, a splendid revival and camp-meeting preacher, whom we have heard hold one or two thousand listeners intent on the Word; and JOHN HEYN VINCENT, one of the most efficient men our conference has known.

While prominent in almost every thing, J. H.

Vincent is most known at present by his Sunday-school work. While in the Galena District in 1860 he introduced the Sunday-school Institute, which for several years in the bounds of the conference was a thing of force. It was the first thing of the kind in the world. By these institutes the interest in Sunday-schools was increased twofold. The one idea of *system* was a result worthy of all the efforts put forth. The system introduced caused more work to be done in less time, and by suggesting new items of interest the institutes served to make the schools more interesting. It was a blessing to any man who would improve the opportunity to have come in contact with J. H. Vincent and his institutes in those days. From about 1858 to 1865 there was a great Sunday-school reform wave passing over the country, of which Dr. Vincent was one of the prime movers. After the lapse of years the three great results left us are: 1. The new style of singing; 2. The Lesson Leaf; and, 3. The almost universal interest taken by prominent laymen in the Sunday-school work. The *Lesson Leaf* was a thing of growth. As early as 1850 Mr. Orange Judd, a Methodist layman, then the popular editor of the *Agriculturist*, was superintendent of a Sunday-school near New York City. He selected topical lessons, with date, topic, and chapter and verse, for each Sunday in the year. One of these lists was printed in the *Agriculturist.* From the "form" thus set up he had thousands of copies struck off on slips, which he sold all over the country to such schools as wished to use them. After a first success Mr. Judd printed these slips from year to year; and afterward embodied them in a series of question books. About 1860 many schools in the West purchased these slips and introduced the topical lessons. This occurred about the time that J. H. Vincent and his friends were introducing the Sunday-school Institute and other new schemes in the bounds of the Rock River Conference. From using Mr. Judd's slips many of us compiled our own lessons and had them printed. But as we had nothing but the topics and the texts, and no helps for teachers or scholars of any kind, every worker in these schools felt from the first the need of helps, and set about providing them. The writer of these pages in his school at Rockton in 1863 prepared brief teachers' helps, and had the older scholars write out copies for the teachers. Afterward he printed some of these on a hand-press at home.

In the meantime Dr. Vincent was working in the same direction. In 1865 he was stationed at Trinity Church, Chicago. They began using these topical lessons in his Sunday-school. Mr. Vincent prepared helps about like what appear now on the Berean Leaf, and furnished copy to the *Northwestern Advocate* each week. From the *Advocate* "forms" he had slips printed for the use of his own school and some other schools that used them. This was the origin of *Lesson Leaves.* This year (1865) Dr. Vincent was publishing in Chicago a *Teachers' Quarterly;* the next year this became the *Sunday-School Teacher,* published monthly. This *Teacher* was the first of all the publications of like nature. In the *Teacher* lesson helps with accompanying "Leaves" began to be published in the form in which they have continued, with variations, ever since. These leaves and helps were entirely of Methodist origin; born entirely of Rock River Conference brain. They were originated as topical lessons by a Methodist layman of New York, enlarged with lesson helps by a Methodist preacher, and published first in a Methodist *Advocate.* Surely that is something to congratulate ourselves for. We need not "branch out" here on their uses. It is beyond our means or space to enumerate the different forms these leaves and helps have since taken.

There have ever since been here and there old-time people who have cried out against the leaves; but it were a sad misfortune that would displace them.

At the conference of 1857 fifteen new charges appeared, some of which were old circuits modified, others were entirely new. One of these was Des Plaines Street, Chicago.

DURAND is a station on the Racine and Mississippi Railroad, which is near the site of Medina, a village that for many years gave name to a circuit that had embraced the country around. Harrison, Durand, and Sugar River were the different names included in the Medina Circuit. There was a class formed near Durand as early as 1837. There were appointments and classes at A. Crane's and Nathan Varnie's houses. These two classes were moved to Durand in 1857 and organized into three classes, with A. D. Warner, Erastus Porch, and Samuel

Pillsbury as leaders. In 1864 the charge included Durand, and Davis Station. A church was commenced at Durand as early as 1858, and the society for several years worshiped in the basement. Through the efforts of L. S. Walker this was finished in 1864 and dedicated by Dr. Eddy some time in September. At Davis in 1864 the preaching was in an Albright Church.

AMBOY was another large town that grew up on the prairie about this time. For many years before this there was a mill and small village called Binghamton about two miles east of Amboy, where a small church was built in 1855 or 1856. There had been preaching here from quite an early day. H. L. Martin preached in a school-house there in 1853. During this year (1853) Mr. Martin preached occasionally at Amboy. The town was built between 1854 and 1857. The Central Railway desired to establish its machine shops at Dixon, but not finding as good offers as desired the shops were established at Amboy in 1857, and this at once made the town. Regular Methodist services commenced to be held in 1856 by G. W. T. Wright, on Sunday afternoon, in a building belonging to the Baptists, and probably the class was organized that year. The Central Railroad Company gave a building lot, and in 1856 a church was commenced, which was completed in 1857 and dedicated June 21st by Professor O. S. Munsell, who was then stationed at Mt. Morris. The text for the occasion was taken from Psalm xcv, 6: "O come let us worship." At the dedication one thousand dollars was raised in subscriptions to meet the demands. This house was a humble one, neat, but built in chapel form in the cheapest style. Amboy in 1857 was set off as a station from Lee Center Circuit, in which it had been previously included, and the glittering O. B. Thayer was sent on as preacher.

MILLEDGEVILLE Circuit, named after a town eight miles west of Polo, included in 1858 the western portion of the old Buffalo Grove work, taking in Elkhorn Grove. It has retained the same form until the present time.

LISBON became a preaching-place on the Milford Circuit in 1840. The first settlers within the village limits settled there in March, 1836; they were Horace Moore, Levi Hill, and Eben Hill, who came in that year from Vernon, New York. The first sermon was preached by Rev. Calvin Bushnell of the Congregationalist Church, who organized the first religious society early in 1838, consisting of seven members. Jervis Moore and wife, who came in 1837, were the first members of the Methodist Church who settled in the village. In July, 1840, the first class was organized by E. Springer. It consisted of six members. Solomon Wells was chosen leader. In 1857 the charge was set off from Newark Circuit. The class seems to have run down, for in 1844 S. F. Denning reorganized it with Jervis Moore as leader. Brother Denning in that year preached in a school-house. When the church was built we can not tell, but we know that it was used in 1853.

A circuit called LODI, embracing several of the small stations along the Fulton Railroad, was instituted in 1857. It has changed form several times, but has generally embraced Courtland and Blackberry. C. M. Webster, "the irrepressible church builder," built a church at all three points named between 1862 and 1863. June 26, 1863, there was a very neat church dedicated at Blackberry. Sermon in the morning by Dr. Eddy, in the afternoon by A. D. Field. There had been a Union Church for many years, owned principally by the Free Will Baptists. In the Spring of 1863 the Baptists voted to give the Methodists the afternoon hour, which was equivalent to extinguishment. A citizen at once offered the use of a hall, and also offered a liberal subscription if the Methodists would build a church. Under Webster's lead an elegant house of worship was completed in about four months. Blackberry has been a preaching-place ever since 1839.

SHABBONA GROVE, the home of Shabbona, the old Indian chief, friend of the white man, was for many years included in Paw Paw Circuit. It has ever since 1857 had two or three appointments around the grove. One appointment was at Clinton, eight miles north. A. S. W. McCausland established an appointment and formed a class at Clinton in 1853. A fine church was built in 1866.

The remaining new charges were RICHMOND, a a clever town with church and parsonage; HARRISON, including several appointments in the northwest part of Winnebago County; FLORA, since attached to Cherry Valley; LYNNVILLE, now Monroe;

PLUM RIVER, near Galena; SINCLAIR; HIGH PRAIRIE; and HADLEY.

Among the persons who located this year was GEORGE RIACH. He was a Scotchman educated in Edinburg under Chalmers, who coming to America, had commenced traveling in Kentucky. In 1848 he came North, and joined the Rock River Conference. A bachelor, with unpleasant habits, he never took well on his circuits. As a preacher he copied Chalmers, but was not Chalmers. His sermons were committed, and in a grand style he discoursed on physical nature and the stars. In 1855 he was appointed to Chemung Circuit. He went to the work and passed a Sabbath, and then returned to his old charge for his trunk. He was seen to get on the cars at Reading, below Lasalle, and after that seen no more for the time. He then mysteriously disappeared. A year passed, and at the Aurora Conference he came near having his obituary prepared. Not a word had been heard from him. But in the Summer of 1857 he came to life and appeared in Chicago. Under a fit of discouragement he left his work and went to Canada, where he remained nearly two years without communicating with any one in Illinois. On his return he located.

CHAPTER XXIX.

CONFERENCES OF 1858 AND 1859.

THE conference held its nineteenth session at Waukegan in 1858, Bishop Ames presiding. The following were received on trial: LEONARD CLIFFORD; G. G. LYON, who, after filling appointments at Aurora and Woodstock four years, left as chaplain of the Thirty-sixth Illinois, becoming after a time chief of General Sigel's staff, and in 1863 went back to the Genesee Conference, whence he came; CALVARY MORRIS WEBSTER, who received from Dr. Eddy the cognomen of "irrepressible church builder," from the fact that he built five churches in three years; JAMES N. MARTIN, one of three brothers who have in every position done honor to the conference. Mr. Martin was a graduate at Middletown, and for several years was professor at Mt. Morris and in an institution in Canada. He left Rock River in 1864 to establish a female college in Minnesota; W. M. FOREMAN, a steady worker and reliable man; MATTHEW H. TRIGGS, one of the immortal six first graduates of Garrett Biblical Institute, and who, though not among the most brilliant in talent, will stand beside any in work and moral goodness; J. E. HIBBARD, a minor Richard Haney, affluent in language and oratorical in manner; J. W. SOVEREIGN, another first graduate of *Garrett*, a most worthy young man, who died in 1859; and OSMON HUTCHINS, yet another graduate of the then new Biblical school.

At this conference THOMAS NORTH withdrew from the Methodist Episcopal Church. He came to Illinois from the State of New York in the Autumn of 1846, and commenced a select school in the basement of the Methodist Church at St. Charles. This school was a great success. Being a young local preacher, Mr. North filled many of the appointments on the circuit, which then extended from St. Charles to Aurora. He also had a series of singing-schools during the Winter. He usually read his sermons at St. Charles, a practice he kept up until his withdrawal. He was admitted into the conference in 1847, and appointed to Millville, and was afterward at such appointments as Dixon, Batavia, and Freeport, and was from the first rated as one of the brilliant preachers, and was appointed to preach the Mission Sermon at Rockford in 1857, which sermon was an excellent production. All along, from the time we attended his school at St. Charles in 1847 until 1858, there was a tendency to heterodoxy. A year or two before his withdrawal he preached sermons akin to "Oxford Essays" and the writings of Bishop Colenso, denying the inspiration of the historical portions ot the Scriptures. He at last became an ultra Methodist reformer, and in 1858 wrote a most bitter article for the *Northern Independent* (which paper was the common medium for all the venom of disappointed souls), in which he poured his vials of wrath upon the corrupt Church. Martin P. Sweet at Freeport, where North was stationed in 1857, had been a "perfectionist" preacher in the East, and now adopted anew his old view, with the addition of the freeloveism of the then rampant Spiritists. North was led into the vortex, not unwillingly we deem. The faith was that man might become so perfect in soul that the acts of the body could have no effect upon the pure spirit; and it was possible to become so holy the person need never die. Selfishness was the ill of earth. It discovered itself in all the ways of life, even in the marriage relation, which was bondage. The free spirit was to find its affinities and love where it listed. North, at Freeport, preached a farewell sermon, a mystical affair, that the Holy Stone of Joseph Smith itself could not unriddle, and at the conference he withdrew, making a farewell speech as he went out. In that speech he said: "Kane in the Arctic regions, when drifting, driven by the ice-floe, found the icebergs were floating against this upper-current to the northward. He made his vessel fast to one of these bergs, and floated toward the North-pole. So I have moored my bark to the berg of truth, and, while the Churches and isms are drifting in the upper current, I, alone it is true, am carried by a superior power to the polar seas of holiness." Many Methodist preachers that day thanked God they were not moored to a cold iceberg floating to the chilling regions of skeptical night, but were sailing for the sunny regions of Gospel truth.

Thomas North was a genial, clever soul, who won many friends, who really wept over what they considered his fall. The pendulum of opinion ever sways from one extreme to another. Thomas North, the bitter-spirited anti-slavery man, went to Texas in 1860, and for a time in the fearful rebellion maelstrom became lost to view. He returned North in 1867 and became an editor. In his farewell sermon he said: "I entertain views of truth which in their elements and ultimates will no longer permit me to live or remain in any of the Church organizations of the day. These views are vital to me, for in them I see Jesus Christ more than elsewhere." "I have been taught to feel what it is to be delivered from the law of precept and penalty." "I am no longer subject to ordinances." "Whom the Son makes free is free indeed!" "I am under government, but not the government of law. I am under the government of the spiritual presence and guidings of Jesus Christ." "I see that the law of precept and penalty, interpreted in the ordinary Church sense, . . . can restrain and protect each man in his self-loves; but the law of the Spirit . . . can civilize us in the heavenly unselfish sense. And in proportion as we retain law and ordinances . . . so far shall we fail in reaching the true kingdom-of-heaven state." "To get out of the legal is to go into the spiritual; to get out of the flesh is to go into the spirit; . . . to get out of the legal state is to go into the kingdom-of-heaven state. To get out of the world we must go into heaven. But mark! To go into heaven is to leave the objective and go into the subjective, where Christ tells us the kingdom of God is." To such wildering mysticisms do men of mind come when once they get astray! How the fearful ruins of shipwrecked souls warn us!

Mr. North, with Martin P. Sweet, organized at Freeport a branch of the Oneida Community, where all the mystic orgies of infatuated souls transpired. Mr. Guiteau, the father of the murderer of President Garfield, was a member of this Freeport Community, and under these influences young Guiteau was made the "crank" he appeared to be in life and in dying.

Mr. North was in the South all through the rebel war. Sometimes he was preaching in a Methodist Church, South. At length, about 1867, he reappeared in Freeport. He for a time was a member of the Methodist Episcopal Church there; was engaged in the insurance business. About 1870 he was working in a Chicago editorial office.

The new charges of 1858 were as the year before mostly railroad stations grown into prominence. Among them were Wheaton, Forreston, and Como. COMO included a strip of country twelve miles across from Rock River to Rock Creek, having appointments at Como, Empire, New Genesee, and Round Grove. At Como in 1858 the Methodists held their meetings in the Congregationalist Church. At all other places the preaching was in schoolhouses. The class at Como consisted of Henry Murray, Francis Dubridge and wife, and a few others. It was organized by S. F. Denning, with eight members, in May, 1856.

Forreston in 1858 had appointments at Forreston, Baileyville, Cherry Grove, Spring Valley, and Florence. Forreston village was laid out by G. W. Hewitt in the Fall of 1854. The Central Railroad built a depot the same year. In 1853 Forreston was included in Crane Grove Circuit, which had Henderson Richey as preacher. In May, 1855, Samuel Mitchell and family moved to Forreston, this being the first Methodist family. In July, 1855, the first sermon of any kind preached here was by William Underwood, a Methodist preacher. The services were held in the passenger-depot, where all the religious meetings were held till the Fall of 1856, when all began to be held in the school-house. At the fourth quarterly-meeting, held in 1856, four dollars and forty-two cents quarterage was reported from Forreston. In the Fall of 1856 G. J. Bliss was appointed to Crane Grove. A class was formed by him at Forreston, consisting of Samuel Mitchell, Hannah Mitchell, Jacob Salter, Sophia Salter, and H. G. Starr, leader. At the second quarterly-meeting Samuel Mitchell was appointed steward. The first quarterly-meeting held at Forreston was March 21, 1857—C. C. Best, presiding elder; Joseph Best, superannuate; Z. S. Kellogg, local preacher; T. M. Wilson, H. G. Starr, leaders; David Martin, Samuel Mitchell, stewards. There were six appointments on the mission. In 1857 to 1859 Robert Brotherton was preacher. During the time the first protracted meeting was held, at which Rev. Alonzo Campbell and wife joined the Church. In 1858 the name of the circuit was changed to Forreston.

A church was built in 1865, which was dedicated by Dr. T. M. Eddy. Forreston was made a station in 1868, with H. U. Reynolds as preacher. He remained two years and was followed in 1870 by A. D. Field. During this year the church was beautifully papered with fresco paper. During the time from 1859 to 1870 many strong persons had moved in and had taken hold of the work, among whom none were more efficient than Matthew Blair and Aaron Middlekoff.

EARL has had a long history. In 1834 Rev. S. R. Beggs was appointed to the Princeton Circuit, which embraced all the country from Princeton to Ottowa, and north to Shabbona Grove. In the Summer of 1835 Mr. Beggs found four or five families settled at "The Point," near Mr. Sutphen's residence. He was invited to preach, and he at once established a regular preaching-place there and visited the neighborhood once a month till September, 1836. In a year or two the "precinct" schoolhouse was built, and thereafter this became the gathering-place for the country. A class was organized some time in 1838 or 1839, and as nearly as we can make out there has been Methodist preaching here regularly since 1835, and a regular class (or Church) since 1839. The class often dwindled, but never, so far as we can learn, became extinct. The chief causes of the want of continued prosperity were found in the "Wesleyan" secession and the prevalence of "Protestant" Methodists. The appointment was first on Princeton Circuit, then on Little Rock, then Paw Paw, and lastly Freedom.

There was a small village here as early as 1850, and when the railroad came in 1853 a town at once began to grow up. At the conference of 1853 Freedom Mission was set off from the old Paw Paw Circuit. Hardin was the head-quarters of the circuit, and Elijah Ransom, a portly, eloquent, whole-souled man, was sent on as the preacher. From that day the class at Earl has been a growing society. In 1854 Robert Wright came on to the Freedom charge. The following item is copied from the *Advocate* in 1856: "Earlville is on Freedom Circuit; has eight hundred inhabitants; seven stores; they hope to commence a church."

In the Spring of 1856, under direction of Mr. Wright, Church trustees were elected and plans for building entered upon. The church was finally partly completed in 1857, but on account of the financial collapse was left deeply in debt. R. Wright was followed by Charles A. Roe in 1856. Mr. Roe's health failed in the Spring, and B. D. Himebaugh supplied the Freedom charge for three months. Mr. Himebaugh found the church an inclosed windowless shell, and the society worshiping in the Presbyterian Church, which by kindness ot Mr. Ustick and the Presbyterian society was opened once in two weeks in the afternoon for Methodist preaching. Mr. Himebaugh, being a carpenter, set to work and with his own hands laid the floor of the church, and rough seats being put in, a quarterly-meeting was held in the house July 4, 1857. This was the first meeting ever held in the church. In the Fall of 1857 G. F. Gage was sent to Freedom

Circuit, and in 1858 Earl became a station, and Mr. Gage was continued on the Earl portion. He purchased of the Church the present parsonage lot and built the present parsonage as his own private property. This he sold on removing to C. K. Brown. At the conference of 1859 forty-five members were reported, and a Sunday-school with one hundred scholars.

In 1859 H. Minard was sent on as preacher, but as the Church was poor and embarrassed Mr. Minard left three months before conference, and the work was supplied by J. Bush. In 1860 fifty-four members were reported. This year Earl was put in connection with Somanauk, and Wesley Suddoth was supplied by the elder. Mr. Suddoth was followed in 1862 by W. R. Seeley, another supply.

When E. Q. Fuller came on to the Mendota District, in 1863, the former elder told him Earl was hardly worth looking after, and he had made no provision for it. The place was left "to be supplied." Elder Fuller found a man, T. B. Taylor by name, who had been a teacher in various seminaries, and who had lately come from the army, where he had been a chaplain. Mr. Taylor was rather a wandering planet, and yet he had the elements of popularity about him. He drew something of a congregation, and gave the Church a start upward.

In 1864 William A. Cross was appointed to Earl. He was young, agreeable, and zealous, and at once began to gather the people about him. He held a protracted meeting in the Winter of 1865, when there were as many as a hundred converts, many of whom have continued to this day to be active and useful Christians. It was during this same Winter that through political strife Mr. Cross received a donation of five hundred and seventy-five dollars. During his two years the Church was greatly prosperous. The Sunday-school took a start upward. In the Fall of 1865, through the efforts of Elder Fuller and Mr. Cross, the Church debt, amounting to one thousand dollars, was paid and the parsonage purchased for eight hundred dollars. Mr. Cross reported to conference on leaving Earl in 1866 one hundred members; Church valued at three thousand five hundred dollars; parsonage valued at eight hundred dollars; one Sunday-school with one hundred and seventy-five in attendance.

At the conference of 1866 A. D. Field, who had been for two years at the county-seat of Kendall County, was sent to Earl. In the Winter of 1867 seven hundred dollars of parsonage and Church debt was paid off. October 1, 1867, the following was Mr. Field's report to conference: Members, eighty-five; scholars in Sunday-school, two hundred; church and parsonage, four thousand seven hundred dollars; raised for missions, fifty dollars; congregations good; Sunday-school prosperous; singing fine; preacher well paid; and all things moving prosperously. During the two years from 1866 to 1868 one thousand four hundred dollars was raised for Church debts and refurnishing.

PLANO, which appeared as a separate charge in 1858, had been for many years in the bounds of the old Little Rock Circuit, and afterward in Sugar Grove Circuit. There were appointments from an early day near by, but it is probable the first meetings were held at Plano in 1855. The Methodists have a fine church, and the society is in a prosperous condition.

Rockford in 1883 had four prosperous Churches, among which THIRD STREET was not the least. Hooper Crews, that man under whom the work always prospered, was appointed to the first Church in 1856, and during his two years revival influences were so great, especially in the Winter of 1858, the society became so large there was hardly room in the church for the members, there being near four hundred in society. Besides, there had been for some time a little friction between the old and the new style members. An influential portion of the Church desired to rent the pews, but a majority were opposed. Accordingly, under the lead of William Brown, Solomon Wheeler, —— Foster, and other energetic men, a new society was organized, which proceeded to build a church. The church, which was a neat frame, with vestry in the rear, with a cottage parsonage by its side, was completed in 1858. In all their arrangements this society was noted for energy and success. In 1859 there were one hundred and twenty-five members, with a church worth seven thousand dollars. In 1864 there was a report of two hundred and eighty dollars for the mission cause, being one dollar and forty cents per member. In 1883 the Third Street and the old church reunited in the new Centenary

Church. The number of members reported to the conference in 1858 shows an increase of four thousand two hundred and fifty-five members in one year, the increase being the result of the extensive revivals of that year. There has never been a year since the crucifixion when there were so many additions to the common Church of Christ as in the matchless year 1858. There have been years when the Methodists had greater meetings, but there were never such universal revivals. The *New York Tribune*, then edited by semi-infidel writers, found it to conduce to its interests to give daily reports, to the extent of nearly a page, of the doings and sayings of the revival meetings and Union Prayer-meetings of New York and surrounding places, thus becoming for the time one of the greatest Gospel agencies. Those reports stirred up the whole country to labor. In the Rock River Conference almost every charge shared in these interests. At meetings held in De Kalb there were eighty conversions; at Cedarville, in a three weeks' meeting, sixty-five conversions; at Westfield Corners, Winnebago Circuit, under labors of W. F. Stewart and D. C. Howard, there were one hundred; at Kankakee, seventy-five; at Mt. Morris, under labors of R. A. Blanchard, two hundred conversions, among whom were eighty students; at Kingston, under T. R. Satterfield's labors, one hundred and fifty; at Elgin, sixty; at Sandwich, under labors of D. L. Winslow, seventy; at Barrington, on Dundee Circuit, under C. Lazenbee, sixty; at Stillman, on Light House Circuit, under D. W. Linn, seventy;

at Savannah, one hundred and twenty-five; at Oregon, under H. L. Martin, forty; at Warren, under William Kegan, seventy-five; at the old Church at Buffalo Grove, under the labors of S. F. Denning, fifty-eight; at Marengo, two hundred and fifty; at Waukegan, seventy-five conversions. These are but instances of the progress of the Master's cause. It will be noticed that these few we have noted amount to one thousand five hundred and fifty-three conversions in that glorious Winter.

There came into the conference this year by re-admission and transfer R. J. WHITE, who went the next year to Missouri, where he joined the Church "South," and D. C. HOWARD, who perhaps ought to have gone that road; a man proscribed, not by the conference, but by the people for political views. He was a man who had many noble traits, but becoming rather ambitious ran into many curious ways, last of all into Universalism.

The conference met at Galena in 1859 for its twentieth session. Bishop Ames, in his dignified way, presided for the third time, giving great satisfaction. Several new arrangements were adopted at this session. Philo Judson, having been superannuated for some years, had entered upon secular business that hindered his serving as secretary—an office he had filled with more than common acceptance since 1845, serving fourteen sessions. J. H. Vincent, who had been assistant the year before, and after only two years' membership in the conference, was elected to ply the secretarial pen. S. F. Denning was continued assistant. A. D.

Field and E. Q. Fuller were elected statistical secretaries, so that the curious fact appeared that all four of these secretaries were from the Mt. Morris District, over which S. P. Keyes was presiding elder. Statistical secretary was a new office. Up to 1857 blanks were prepared and the stewards called the preachers' names in open conference, when each preacher reported aloud all the items published in the form of reports. This consumed the time of one or more sessions. In 1857 the printed blanks now used were introduced by the whole connection, and a committee of one from each district was appointed to gather up the statistics. The result was a jumble, and conference generally adjourned leaving the work unfinished. At Galena the conference adopted the practice, now the universal custom, of electing a *statistical secretary*, who does all the work—and the work is done. This is a rule worth making a note of by men in all the callings of life. If you want a thing neglected set a dozen to do it; if you want it done set one or two at it. A. D. Field was statistical secretary for thirteen years.

The revivals of 1858 introduced street preaching all over the country. In Chicago there had been preaching and temperance addresses in the streets with some success, and now at the Galena Conference the practice became a hobby. "California Taylor" (Rev. William now Bishop Taylor) was there to set the thing in motion. He opened the way Wednesday afternoon on a vacant block, and Robert L. Collier followed on Thursday afternoon. Dr. Eddy took up the strain on Friday, but a congregation of preachers was about all the result, and the thing was given up. In a land of churches street preaching does not succeed well.

The men received on trial were D. J. HOLMES, student of Mt. Morris, Yale, and Williams College, and of the Biblical Institute, who during all these years from 1848 to 1859 passed as a wit, and who has not yet gotten beyond the reputation, but who to his wit is adding a more serious purpose; EDWARD P. HART, a convert of Dr. Redfield's at Marengo, who at the end of this year left the Church; A. W. PAIGE, an efficient worker; WILLIAM H. SMITH, a whole-souled revivalist, a second Miles L. Reed, a driver; and W. A. CROSS, not the least in a family of amiable, useful preachers. Among the transfers were WILLIAM KREBS, one of the importations of Wabash Avenue, who returned to Baltimore after his year and a half service at the avenue; and Professor G. W. QUEREAU, for years the energetic principal of Clark Seminary, who to a matchless symmetry of character adds the zeal of an old-time Methodist preacher. He had been for many years previous to coming West principal of the Providence Conference Seminary at East Greenwich, Rhode Island. Eleven new charges were constituted in 1859.

BRICKTON, which had been before an appointment on the Niles Circuit, received J. T. Hanna. George W. Penny, a noted brick-maker and a Chicago Methodist, set up a brick-yard some twelve miles from Chicago, and called the little village that gathered around Brickton. A church was commenced in 1855 and a preacher asked for this year, and eighty-two members were reported in 1860. But like most of the settlements in Cook County the Germans are in a majority, and American Churches prosper poorly. In 1864 Brickton had sixty-four members, a church and parsonage, and a Sunday-school with two hundred scholars. In 1871 the name was changed to Park Ridge.

HARVARD appeared in name in 1858, but it was only another name for Big Foot. It became a separate charge in 1859. Harvard is a growing town, which began its existence in 1856 on the Northwestern Railway. There was a Methodist appointment and class established in the "Diggins Settlement" a mile south-east of Harvard in 1839, by L. S. Walker. Until 1843 this was a prominent appointment on the Crystal Lake Circuit. The fourth quarterly-meeting for 1839–40 was held there August 14, 1840, John Clark presiding, and among the quarterage receipts for the year sixty-one dollars and thirty-one cents was reported from the "Diggins Class." Wesley Diggins was a steward. Another quarterly-meeting was held in the settlement February 26, 1842, with Jonathan Manzer as secretary of the conference. The Millerites and Wesleyans used up the society, dividing it between them in 1843, and from that time there was no regular preaching or class nearer than Chemung and Big Foot till 1857, when James McClane, who was on the Chemung Circuit, began to preach in a room in E. J. Sanford's tavern. In 1857 Harvard became a regular appointment of Big

Foot Circuit, and H. W. Richardson, the pastor, organized a class and preached once in two weeks in Mansfield Hall, which was burned down in 1863. In the Winter of 1858 there was a gracious revival, the meetings being held every night for some time in Mansfield Hall. The class when organized consisted of E. J. Sanford, leader, and his wife, E. S. Sanford, Brother and Sister Lowell, George Parkhurst, and William Bowen. The church was built chiefly through the efforts of T. B. Wakeman in 1859, and dedicated by Bishop Ames. In 1860 J. H. Moore, fresh from secular life, went on the charge, and himself and George Richardson, who was teaching in the place, carried on a very prosperous revival meeting in 1861. The revival was set in motion by a sermon preached by William Taylor some time in December. Church debts and at times a want of harmony hindered the work there, but no doubt Harvard is to become one of our best appointments.

Round Prairie, which gave name to a circuit in 1859, with William R. Irvine as preacher, became a preaching-place and a regular appointment on Crystal Lake Circuit in 1839. The class was organized in 1838, when the appointment was on Rockford Circuit. The meetings were held in an old school-house built of poplar logs at the corner two miles south of Union Corners Church. The first quarterly-meeting of the new Crystal Lake Circuit was held at Round Prairie November 4, 1839. John Clark was present as presiding elder, and R. E. Streeter was secretary. C. H. Staples, Uriah Cottle, Jonathan Manzer, William Deats, Wesley Diggins, J. Walkup, and R. K. Hurd were present at the quarterly conference. This was probably the first quarterly-meeting held on the prairie. During the year J. D. Maxon and W. R. Streeter appealed to the quarterly conference from charges presented by Gibson Wright concerning claim quarrels. Round Prairie reported as quarterage during the year sixty-four dollars. In 1840 R. C. Hovey was at quarterly-meetings as leader from Round Prairie. In 1842 the appointment was attached to the Belvidere Charge, with R. A. Blanchard as preacher. The old frame schoolhouse in the Hovey neighborhood at the east end of the prairie was built in 1841 with lumber hauled from Chicago, and the preaching moved there. About 1845 an appointment was established at Union Corners. The prairie was for a number of years included in the Big Foot Circuit. For a time there was a store at Parks Corners, and that point was the head-quarters of the prairie, but by 1859 Union Corners began to take the lead. There was an effort made to build a church in 1857, but as the place was to be decided upon by the largest subscription the matter created wrangling and the scheme failed. In 1860 A. D. Field went on the charge, and remained two years. In 1862 he began the Round Prairie Church. To procure the lot he was obliged to pace the streets, a bitter cold night, until one o'clock, with Gibson Wright. The lot cost seventy-five dollars. The church was built during the Summer of 1862. It is thirty by forty-two, with a neat vestry in the rear. It was dedicated in August by A. P. Mead, then stationed at Rockford, the text for the occasion being "On this rock will I build my Church, and the gates of hell shall not prevail against it." I. The foes. II. The stability of the Church. The preacher in charge, who had superintended the whole building, drafting every item of work, read the following report: Whole cost, one thousand one hundred and ninety-five dollars; indebtedess, two hundred and seventeen dollars and fifty cents; good subscriptions, two hundred and eighteen dollars. So that there was no money-raising on the day of dedication. The ladies raised the money for furnishing. The appointments were at the stone school-house two miles north of Union Corners, Union Corners, frame school-house, and Capron. During the Winter of 1861 there was a glorious revival at the Lumly School-house, half a mile north of Capron, with many conversions. The Capron Class was organized in this school-house by William R. Irvine in the Spring of 1860, and in 1864 meetings were removed to the station. The names of the first members were: Asia Pease, and wife, Cornelia and Marcella Pease, George and Catharine Lumly, Simon Todd and wife, George Kirk and wife, William Wooster, and Lucius Wilcox. In the years 1859, 1860, 1861, and 1862, very profitable camp-meetings were held at Parks Corners, on land belonging to that cheerful-hearted local preacher, Samuel Parks. Those of 1861, 1862, were more than commonly blest. At the first great help was rendered by Wesley Lattin, J. H. Vincent, E. Q.

Fuller, and S. F. Denning; at the second (1862) A. P. Mead was a very efficient worker. At this meeting on Sunday night there was preaching and love-feast followed by the sacrament. The night was still, and as the lamp-light glimmered through the drooping trees all was grand and solemn as an ancient temple or the garden over Kedron, reminding one of the solemn hush preceding the opening of the portals of eternal life. Hundreds at that heavenly midnight hour came and knelt around the sacramental board. When the solemn Paschal feast was over R. A. Blanchard arose and sang a judgment hymn. All was still, with not a rustle or a whisper, save the suppressed prayers and whispered "glorys," which broke gently from devout lips, and the clear tones of the thrilling song reverberated through trees and tents, borne on the midnight air. Ending the song, the elder invited penitents to the altar. Many came to dedicate themselves in that glorious hour to the Savior of wandering souls.

The members at Round Prairie in 1839 were W. R. Streeter, wife, and mother, R. E. Streeter, Jacob Streeter, Gibson Wright, J. D. Maxon, R. C. Hovey, and R. K. Hurd; Benjamin and Elijah Bowman settled there in 1840.

A charge was formed in 1859, bearing the name of Mt. Pleasant, which in 1863 properly became OGLE. In 1836 the preacher on Buffalo Grove Circuit (James McKean) crossed to the east side of Rock River, and established an appointment at Washington Grove. During that year a log chapel was built between Washington and Lafayette Groves.

This chapel was burned down in 1838 by some one out of spite, and immediately a small frame chapel was erected. This became one of the main preaching-places on Light House Point Circuit, and continued to be a gathering point until 1855. About that time the "Dixon Air Line" Railway was constructed, and the Light House Point preachers pushed their appointments as far as Rochelle and Dement. About 1854 people began to push out into the prairie south of Lafayette Grove toward Ogle. Many of these settlers were members of the Methodist Church at the "old chapel" and Light House. A. G. Smith established an appointment at Mt. Pleasant School-house in the Spring of 1855. At a camp-meeting held in the Summer of 1855 at Washington Grove a good work was broken up by a heavy rain, and the meetings adjourned to a stone school-house two miles north of Ogle. The preachers left for conference, and S. G. Forbes, a revivalist from the East, carried on the meetings. The house was thronged for six weeks, and a large society was at once organized. The appointment was attached to Lane in 1856 and to Franklin in 1857. A church was commenced on a high prairie two miles north of Ogle, which was not finished until 1857. The church was a very fine one, built of stone with basement, and cost four thousand dollars. All things were ready for dedication November 19, 1857, but the weather became so cold few could get out, and the appointed preacher did not come. Those who gathered urged their pastor to preach, and he complied, using as a text: "How amiable are thy tabernacles, O Lord of hosts." (Psalm xxxvi, 1.) This was the first sermon in the house after it was finished. The real dedication took place at the quarterly-meeting Sunday morning, January 10, 1858. The services were conducted by the presiding elder, Luke Hitchcock, who used as a text: "How shall they hear without a preacher? and how shall they preach except they be sent?" It was a drizzling, rainy day, so that few were present from beyond the neighborhood. In a short time one thousand two hundred dollars in subscriptions were secured. The church was commenced in the most prosperous times, but was not completed until after the "crash of 1857," consequently the Church was embarrassed by debts. A new church was undertaken at the same time on the site of the "old chapel" of 1836, and between the two both were a failure. The stone church should have been at Ogle, and a church built at the "old chapel" place. H. L. Martin, when on the Light House Circuit, preached at Ogle in 1856; and in the Fall of that year Ogle became one of the appointments on Franklin Circuit, and in 1859 Ogle, with the Mt. Pleasant Church, became a separate charge. The preaching until 1858 was in a small room over a store owned by Alfred Chapman. During the Summer of 1859 the stone school-house was built, and the present writer had the privilege of preaching the first sermon in it. This school-house was used until 1864, when a new church was dedicated, which had been built under the supervision of the preacher, James McClane. The Free Methodists had the start, however, they having built in 1861. On this Ogle charge were some of the truest Methodist people we have ever known. Many of the best, we are sorry to say, were led away by the wild Nazarite waves of 1860.

YORKVILLE appeared on the Minutes of 1859, but had been a separate work the year before. The Hough neighborhood on Somanauk Creek became the head-quarters of Somanauk Circuit in 1837, with Stephen Arnold as preacher. In 1839 E. Springer, who was on the Somanauk Circuit, organized a class at Bristol, of which F. A. Emmons was leader, and since there was a society in the only village of the circuit at the conference of 1839 the name was changed to Bristol, and A. F. Rogers sent on as preacher. A house was bought for a parsonage, in which Waldo Marsh had lived, in which Mr. Rogers, Harvey Hadley, and William Kimball lived when they were on the Bristol Circuit. The appointments were at Bristol, Sugar Grove, Little Rock, and at the head of Somanauk. In 1842 the Wesleyan excitement rose high, and William Kimball, the preacher, did all he could to fan the flame. Mr. Kimball and Rufus Lummery occupied the country from Aurora to Ottawa on the east side of Fox River, and as they both went to the Wesleyans they nearly broke up the Methodist classes of their circuits. By this course Bristol Circuit became broken up, and there was little preaching at Bristol until 1846. The preaching from 1838 to 1842 had been in an old school-house most of the time, but occasionally in a small Baptist Church. William Royal preached in Yorkville, across the river from Bristol, in Mr. Duryea's house in 1835 and 1836; S. R. Beggs, in 1844; and J. C. Stoughton in 1849 preached in a brick school-house in Yorkville, in 1865 used as a German parsonage. In 1845 a circuit was revived, covering the regions embraced in the old Bristol work, and called Little Rock, with O. W. Munger as preacher. Mr. Munger re-established the appointment at Bristol, which was kept up until 1859, when the society moved its meetings across the river to Yorkville. Bristol remained on Little Rock Circuit until 1854, when it was attached to Oswego Charge. In 1858 the class at Bristol desired to be left to shift for themselves. They employed M. Lewis, a local preacher, and set about building a church in Bristol, but failed. Elias and Jacob Black, who owned mills in Yorkville, made liberal offers, and since there was no church on the Yorkville side the offer was accepted and a church built and completed in time to be dedicated in October, 1859, just after the conference of that year. Dr. Eddy was called upon to dedicate the new church. M. Lewis continued on the work until 1860, when he reported fifty members and two Sunday-schools, with fifty scholars. In 1861, the Sugar Grove Circuit having become disintegrated, Jericho and Bristol Station were attached to the charge. Sugar Grove Circuit was formed in 1854, and T. L. Olmsted sent on as supply. He established an appointment at the Cement school-house, a mile and a half north-east of Bristol Station, and organized a class. The members were C. H. Raymond and wife, Mrs. E. Young, Melia Young, and a few others. During the year there was quite a revival in the neighborhood, when many of the present members were added to the Church. The meetings were continued in the Cement school-house until 1858, when they were removed to Bristol Station. Since then there has been a regular appointment, with a small class at the station worshiping in the upper room of the town school-house, and several years ago a new church was built. There were still in the Yorkville Society in 1865 a few of the earliest members, among whom are F. A. Emmons, the first class leader, and Waldo Marsh.

CHAPTER XXX.

THE CONFERENCE OF 1860.

IN 1860 the conference met for the fourth time in Chicago. Bishop Janes presided for the third time. The first Chicago Conference was held in a small frame Baptist Church; the second and third in the brick church built in 1845, and this, the fourth, met in the audience-room of the Methodist Block. The fifth as, we shall see, was held in 1864 in Wabash Avenue Church. The conference in 1860 had arrived at a position of prominence. Churches were found in most of the charges. There were now one hundred and eleven traveling ministers; nineteen thousand one hundred and seventy-two members; Church property worth six hundred and forty-four thousand dollars; and two hundred and eighty-nine Sunday-schools, with seventeen thousand eight hundred scholars.

Concerning the preachers received at this and the following conferences we will say little, since they were in 1865 yet in their first labors and to a great extent undeveloped. Of transfers we may be allowed to give short notices. Of the preachers who received appointments twenty years before, in 1840 at the Mt. Morris Conference, only seven received appointments in 1860. They were Hooper

Crews, R. A. Blanchard, Nathan Jewett, Milton Bourne, L. S. Walker, Barton H. Cartwright, and S. P. Keyes.

Some of the preachers had passed during the year through stormy times. The wild scenes of Nazaritism or Free Methodism had culminated in secessions. We have hesitated to say any thing upon this subject from the fact that no pen can lay before the reader the true animus of that secession. That curious people should have been seen to have been fully appreciated. There are those who think best to keep from our historic pages all reference to Church troubles. We have observed that these accounts are warnings to those who come after and never do harm. No one of sense will think less of a Church because that Church has had difficulties, unless the difficulties, as is the case with Congregationalism, arise from inherent defects. The difficulties which ended in the organization of the Free Methodist Church in the Fall of 1860 had their origin and their culmination principally in the bounds of the Genesee Conference. There were many elements entering into the difficulties, which produced distraction and a secession of the wildest people history has known, unless we except the Adamites, who in (we believe) the fourteenth century worshiped in promiscuous crowds in a state of nudity. The first element had been operating for twenty years. It is probably known to most that about 1830 the politics of the State of New York hinged on Masonry, and the Anti-masons elected at one time a governor and other State officers. It was the most bitter and criminating quarrel that ever cursed a people. The Churches were divided, and dissensions arose in the Methodist Church, which continued to operate until the troubles of 1860. A second element was a division on what was called "old-fashioned Methodism," one of the most fallacious ideas that ever bewildered a soul. A minister will visit a village where a few Methodists have settled. Gathering them into a little class, meetings will be held in private dwellings, a school-house, or a hall. A revival will break out, and in the humble and rude meeting-place the people will sing without form, and feel entirely free in their happy, new society life. Members increase, and the place of meeting becomes too small, and they set about building a church. The patrons having been prospered live in pleasant homes, and what is more natural than that they should desire to have a neat church? The people of the community feel an interest, and the village ladies join the movement, fitting up the new house in a neat manner. They have been used to singing altogether in the school-house, but they can not do it as well in the church, and the singing becomes a failure. In the small room they could sing in concord, but in the larger church there is no one voice that can lead in harmony the larger congregation, and those who are not independent singers cease to sing. To remedy this an instrument of some kind—melodeon or organ—is brought in *to lead* the singing. Sometimes with this there is congregational singing; sometimes a cluster form a choir. Having a church many citizens finely appareled are soon found in attendance, and often the meetings take on a staid (too staid, we admit) form. Soon there will be those who will believe that they had better times in the old school-house, and, looking back to the humble worship and the revival where they were converted, made radiant by memories of their first love, they call it "old-fashioned Methodism," a thing about as good to go back to as the old-fashioned stage-coach, the tallow-candle, or the things that were ere Van Winkle fell asleep! There is one other ingredient to this—all things to a soul in its first love look lovely. Preachers and people are often led away by this fallacy. Many years ago Dr. Elias Bowen, of the Oneida Conference, was invited to dedicate a church in which an organ was set up, and he obliged the trustees to promise to remove the organ ere he would preach the dedication sermon. Again, "revivalists" by profession are often in fashion. A Church and ministers would labor on, sowing and culturing the good seed, and when the fields were ripe the revivalist would come along, and by his efforts hundreds would be converted. These men received all the credit, while the men who had labored in preparation were counted of little worth. Men who, if they settled down in a charge for two years, would ruin it in six weeks, would sweep things, and conclude that all others were worthless. There came to be these two classes in the Genesee Conference. There were the more intellectual, faithful laborers, and the stormy kind of men; and as jealousies arose between the two they ceased to work in harmony. By and by the zealous revival sort began to go into the charges, where the other class of preachers were appointed, and hold meetings where the preacher in charge would for the time be set aside, and often ill-treated, and spoken of in a sneering way in the presence of his own people. These two classes about equally divided the preachers in the Genesee Conference, and each party strove to get possession of the influential positions. Sometimes men of one party would be presiding elders; sometimes of the other. Things had come to such a pass by 1858 that independent meetings were held in all parts of the conference. The early Methodists had often found in their societies zealous, noisy people, who were prized for their goodness, but noise was never sought as a good, only accepted as an accompaniment; the rising Nazarites made noise a condition, and instead of having, as the early Methodists did, here and there noisy people, the new school drew around its altars all the enthusiasts of the land, and one must be an enthusiast or he could not pass muster. They adopted as their motto: Free seats, congregational singing, plainness in dress, and a noisy, free way of doing things that banished all propriety.

They also professed to be the only true teachers of holiness, and by this last profession deceived more persons than by any other means. But their "holiness" was neither Wesleyan nor Biblical. With some just ideas of the true way of life they mingled many crude and absurd notions. They accepted and taught Adamic perfection. We heard one of their preachers at the Bonus Camp-meeting in 1861 shouting as he walked the desk: "Glory to God for Adamic perfection!" Dr. Redfield, the great leader, says in an article: "We are compelled to indorse the doctrine that redemption must cover the entire evil resting on our race resulting from the fall; . . . in breadth it must cover our moral nature and our mental faculties, embracing reason, memory, and all else pertaining to a thinking being." Mr. Wesley says: "Indeed, my judgment is that *to overdo is to undo*, and that to set perfection too high is the most effectual way of driving it out of the world." "Man," he says, "in his present state can no more attain Adamic perfection than angelic perfection." And yet the great cry against the loyal Methodist preachers was that they had rejected the doctrines of Wesley. The chief error of the free people was in lowering justification; hence in their tirades against the Methodist Episcopal Church and her ministers their chief burden was—persons not sanctified were unfit to belong to the Church. Many persons with whose experience the writer was well acquainted had been living cold-hearted and worldly, hardly being fit to have a name in the Church—some of them never converted—who, under the idea of seeking holiness, would be thoroughly converted or reclaimed, and would call their position *holiness* and their old position *justification*. One woman of our acquaintance said in meeting, and her experience was but a type of the experience of the whole body of the Nazarites:

"I was for a long time a member of the Church, living only in the enjoyment of pardon. But I was unhappy. Sometimes I was so miserable I was near ending my own life, and came near making shipwreck of the marriage relation; but since I have obtained this great blessing I have never been troubled, but am free indeed." Having such an experience they would conclude all the other members of the Church were in such a sad condition. And none under our observation became Nazarites but reclaimed, backslidden professors, while *all* who were previous to the coming of the Nazarite living in the enjoyment of religion, remained unswerved from their position in the Methodist Episcopal Church. The only exceptions to the rule were among those who previous to the disaffections were brought into the Church by Dr. Redfield. There was yet another element, which hastened secession. For several years previous to the General Conference of 1856 William Hosmer had been editor of the *Northern Advocate*, published by the Church at Auburn, New York. This was in the days of the slavery excitement in Church and State. Mr. Hosmer had grown rabid on the question, and was making the *Northern* the organ of sedition. The General Conference, whose duty it was, elected F. G. Hibbard, a man as truly antislavery as Hosmer, but more prudent, as editor of the paper. The factions of New York, led on by Hiram Mattison, a self-seeking, restless spirit, who would destroy a world if he might have the credit of recreating it, and who was only kept in sight because he held on to the Church just as a barnacle travels by fastening itself to a ship, united in establishing an opposition paper, over which William Hosmer was set as editor, under the name of *The Northern Independent.* It was a very small imitation of the New York *Independent,* that religious power, and was a living shame on the men who began and upheld it. A man with a "grievance," no matter what, getting hold of a paper or a pulpit, can lead innumerable partisans after him. Churches, reputation, any thing, will be left to ruin, to follow a factious man. The *Independent* was in no sense a Nazarite paper, but it became the organ of all the disappointed, disaffected persons in the whole Church. It became the sewer into which was poured the poisonous venom of every factionist from Maine to Kansas; from Edgar Conkling to B. T. Roberts. The paper was sent to old friends of the *Northern* all over the land, and everywhere people were led to believe our Church a Sodom, our bishops tyrants, and our ministers men of Satan. The Nazarites made it their organ, and by its means spread their peculiar spirit throughout the Church, publishing therein every lie and tortured truth that could be hunted up that would tell against the Methodist Episcopal Church. We can not wonder that the people were lead away, for of late in reviewing the matter while reading back numbers of the Free Methodist paper we should have been confused had we not been acquainted with the facts, which were not at all as represented by the immaculate young ministers of the Redfield clique. At last in 1860 the crisis came on. We have given a view of the preparation for it in the East; a word concerning the preparation in the West. Dr. Redfield was one of the chief agents both East and West. In the early days of his labors he was acceptable as a revivalist, but always had many unpleasant ways and notions, which had to be borne with. His whole experience in his early Christian life was a morbid one. He was exactly in religion what Edgar A. Poe, author of the "Raven," was in life and literature. He had a head and a mind almost the exact counterpart of Poe's. Morbid, erratic, *brilliant* but *grim*, he came near committing suicide to avoid preaching, and turned infidel because once a presiding elder got up a laugh by relating a pleasant incident. He became censorious, and even abusive, while yet employed by our Church. Various circumstances of his life caused him to become more and more warped, so that in 1856 he had hardly a membership in the Church. In 1856 he was invited West by the preacher at St. Charles, who supposed he was still an acceptable preacher in the Methodist Episcopal Church. The ministers of the West knew little of Redfield, and supposing he was all right, and only a little erratic in manner, employed him in protracted meetings. He held meetings attended with great power at St. Charles, Elgin, Marengo, and Woodstock, and attended several camp-meetings. By this means many of his converts were brought into the Church ready to be led by him, among whom were many young men, who afterward became his preachers. Meantime, the days of division in New York drew on. In 1858 B. T. Roberts and Joseph McCreary were expelled from the Genesee Conference. The charges against Mr. Roberts were mainly drawn from articles of a slanderous nature written by him for the *Northern Independent*. In 1859 four more ministers were expelled from the conference. The charges were mainly for working with and aiding Mr. Roberts in holding meetings in opposition to the Church. At the same session Bishop Simpson gave the decision, which the General Conference of 1860 revoked, that where a company of persons set up regular meetings independent of the regular Church the preacher in charge, with the concurrence of the official board, might declare them *"withdrawn."* Under this decision the first severances were consummated, both in the East and in Illinois. We of the West knew little about the troubles East, and having never met so curious a people as the free folks were not prepared for their manner of doing things. It appears that at several camp-meetings of 1859 the young Redfieldite exhorters made friends with the people in all parts of the country, and it would seem that a concerted scheme was entered into, by which it was understood that protracted meetings were to be commenced during the session of the Rock River Conference, so that it could not be said the preachers' rights were interfered with. Dr. Redfield and E. P. Hart, in 1859, engaged in such a meeting at Queen Ann, near Woodstock, at the very time Mr. Hart was admitted into the Rock River Conference.

I was appointed to Ogle (now Ashton) at the conference of 1859, and on going to the charge I found meetings in progress at the stone school-house, being conducted by a young exhorter from Elgin, J. G. Terrill by name. He had gone to the school-house instead of the church, near by, so as to be independent of the preacher. I invited the preacher to the church. Soon Dr. Redfield came, and the wildest storm ever witnessed in the West began. The converts joined the Methodist Episcopal Church, and for the whole year we had them on hand. They were waiting for the organization of the new Church, and after the Free Methodist Church was formed a large company went off from Ogle and formed a Free Methodist society there. At St. Charles Dr. Redfield preached at the same hour with the Methodist pastor, and the members who attended were declared "withdrawn," and that was the origin of the Free Methodist there. Elsewhere they withdrew and formed Free Methodist societies.

CHAPTER XXXI.

RESUME OF THE WORK FROM 1860 *TO* 1864.

BUT let us return to our narrative, and for a space trace the new charges that appeared between 1860 and 1864.

Among the new charges of 1860 was LAMONT, formerly Athens—from whence came the "Athens marble," used in Chicago—on the canal, where a church was commenced in 1860, and a promising little society began its life. In 1861 the preacher, B. T. Vincent, reported thirty-five members; forty dollars raised for missions; a Sunday-school with one hundred and ten scholars. The church was completed in 1864 and dedicated by Dr. Eddy.

BELDEN, as the "Deats Settlement," had been a leading appointment on Crystal Lake Circuit from 1839. Under the care of a Brother Cook there was for years the best country Sunday-school in the conference.

NEW MILFORD is a small town six miles south of Rockford, on the Kishwaukie, which had been for many years included in the Cherry Valley Circuit.

In 1861 GENOA Circuit was formed by a division of the Kingston Circuit. BIG ROCK was made up of the fragments of the Sugar Grove Circuit.

W. F. Stewart, while on the City Mission, began to preach at BRIDGEPORT in private houses in 1861. His were the first Protestant religious services in the place. Soon a neat house of worship was dedicated to the service of God, and a fine, prosperous Sunday-school organized. In 1863 there was a Bridgeport tent at the Chicago Camp-meeting, in which were many faithful laborers. The members in 1862 numbered forty, and there was a Sunday-school with about two hundred scholars.

PALATINE appeared in 1863. It was one of the growing stations on the Northwestern Railway. In the Winter of 1858 three Methodist brethren began a prayer-meeting in a frame school-house. The crowd gathered in and the little band sent for Thomas Cochran, the preacher on the Wheeling Circuit, to come and commence a meeting. He went, and a glorious revival followed, resulting in the conversion of as many as forty persons, among whom was G. W. Hawks, a noted Universalist, who has since become a useful Methodist preacher. During the Summer a church was commenced. The place continued to be an appointment on Elk Grove Circuit until 1863.

SOMANAUK first appeared a separate charge in 1863. On the old Little Rock Circuit the appointment for Somanauk and Sandwich was at the red school-house, where Sandwich now stands. As long ago as 1857 a class was organized at Somanauk Station, and the place supplied with preaching by the Sandwich preachers. William R. Seeley, a local preacher, was sent to the charge by the elder in 1863, and during the Summer, under his lead, with Mr. Gage as cashier, the Somanauk people put up the neatest village church in the conference. It was planned by O. S. Kinney, a Chicago architect. The foundation is of brick, with room for the furnace. The main portion is wood, with a sharp Gothic roof, and large and small corner towers. The small tower is the chimney. The interior is most beautiful. You enter through doors in the larger tower, and behold a room beautifully frescoed, with stained pointed windows, and a recess in the rear of the pulpit for the leaders in singing. The cost in the times of 1864 high-prices was three thousand two hundred dollars. The church was dedicated on Sunday, November 20, 1864, by Dr. Eddy. He gave the audience one of his best sermons, and took in good subscriptions in a short time—two thousand two hundred dollars—to apply on the indebtedness.

Two new charges appeared in 1864; they were TRINITY Church, built by a colony from old "Clark Street," and SOUTH ROCKFORD. West Rockford is divided by Kent Creek, and ever since 1856 a town has been growing up south of this. The extensive Rockford reaper factories are situated in South Rockford, and these have gathered around them a large population. Court Street Church established a Sunday-school in the school-house in 1856, which has continued with great success ever since. In March, 1864, some forty or fifty persons were organized by the presiding elder into a separate charge, and this society at once, under the lead of Israel Sovereign, set about building a church. This was completed so as to be dedicated on Sunday, February 12, 1865. This was a great day for the Rockford Methodists. The services were suspended in the other Methodist churches, and the new temple was crowded to overflowing. Dr. Eddy preached in the morning, delivering a sermon aglow with religious fire upon the "Concealments and Revealments of the Divine Truth." A subscription of three thousand dollars was taken after the morning service. Dr. Raymond preached in the afternoon a sermon clear, logical, and impressive, holding the audience intent for an hour and a half. After this sermon an additional thousand dollars was subscribed, after which the house was dedicated to God. In the evening J. H. Vincent preached a sermon full of his peculiar ability on the "True Unity of the Church." It was no small treat to listen to this matchless trio in one day uttering their very best preparations. A gracious work of God followed the dedication. This South Rock Church in 1865 was the best Methodist church in the city, and cost nine thousand dollars. It made four successful charges in Rockford, that neatest and most enterprising town in the conference, and the first place outside of Chicago that succeeded in sustaining permanently more than one charge.

In 1853 the ladies of the different Methodist Churches in Chicago organized themselves into the "LADIES' CITY MISSIONARY SOCIETY OF CHICAGO," the object of which was to supply the destitute portions of the city with preaching. They have kept effective men in their employ ever since. In 1855, when Sias Bolles was missionary, there were six regular appointments. In May, 1856, there were appointments at Wesley Chapel in the northern part of the city, where there were forty members; at Harrison Street on the west side, corner of Harrison and Division Streets, where there was a small church, but no society; and at Carville, where Trinity Church now is, and where there was then a society of twenty members. In 1862 there were three Churches connected with the mission, one on Sedgwick Street on the north side, where there was a good revival in 1862; another on Park Avenue, where a society was organized in the Winter; and the third at Bridgeport. In September, 1862, there were about ninety members connected with the three preaching-places. The first missionary employed was Stewart Hamilton, who, though a layman, spent most of his time in visiting from house to house. He labored two years, and in 1855 was succeeded by Sias Bolles, when the mission was placed under the care of the conference. Mr. Bolles served one year; J. W. Jacobs served two years; and was followed in 1858 by George Fellows, and he by David Teed in 1859. During this year Sedgwick Chapel was erected. In 1860 W. F. Stewart became the missionary. He carefully surveyed the ground, and laid plans which contemplated the opening of new places of worship by the erection of cheap tabernacles. Tabernacles, or temporary buildings, were erected at Park Avenue and Bridgeport, congregations gathered, and Sunday-schools established. The places were supplied with preaching by the local preachers of the city and the students of the Biblical Institute. Mr. Stewart was succeeded by J. S. Chadwick in 1862. The Harrison Street Mission became lost in the Des Plaines Street Charge. The society has from the beginning been performing a needful and successful work, and coming years shall give us many prominent city charges, outgrowths of the small beginning connected with the city mission. The preachers employed by the society will have the credit of planting germs that shall grow into thrifty and influential city Churches. This refers to 1865.

The year 1848 brought a new kind of laborer into the conference, and the year 1853 raised up new missions in our bounds. The laborer was JONAS J. HEDSTROM, a Swede, and the mission was the SWEDE CHARGE in Chicago. In the year 1832 O. G. Hedstrom (Pastor Hedstrom), a converted Swede, preached his first sermon in Allen Street Church, New York. He soon began to preach to the Scandinavian sailors of the city, and after a time a floating Bethel ship, *John Wesley* by name, was moored in the river at New York, which up to 1865 was the gathering-place of the roving Norsemen. Many of them have there been born into the kingdom of Christ. J. J. Hedstrom, a brother of the noted New York pastor, was born in Sweden, August 13, 1813. He came to this country in 1833, and was soon after converted through his brother's instrumentality. He soon received license to exhort, and removing West was licensed to preach in 1839. He settled in Victoria, Knox County, where the Swedes were accumulating a large colony. Mr. Hedstrom was at last induced to commence laboring among his people, and was admitted to the Rock River Conference in 1848 in the same class with the writer of these sketches. He began his labors among the Swedes around Victoria, and at the conference of 1849 reported ninety members. In 1850 his first fellow-laborer entered the conference. The work increased under Mr. Hedstrom's superintendence until his death in 1859. He left, when he died, ten ministers in the field to carry on the work he had begun. He had labored faithfully, and his death was triumphant. When told by his physician the evening before his death that he could live no longer than till the morning he broke forth into exultant thanksgiving, exclaiming: "Glory be to Jesus!" He died in the morning of May 11, 1859. His last words were: "Come, Jesus; come, sweet Jesus!"

The Swede missions were confined to the bounds of the present Central Illinois Conference until 1853, when a mission was begun and a society organized in Chicago. O. G. Hedstrom came West and explored the field a few weeks before the organization of the society, and preached in Chicago on Christmas day, 1852. The Preachers' Association advised the commencement of a Swede Mission in the city, and Bishop Janes appointed S. B. Newman to the charge. He arrived from New York January 21, 1853, and at once organized a class, consisting of forty members, which soon increased to eighty, and at the conference in 1853 one hundred and twenty-three members were reported. In 1860 a mission was commenced at Rockford, where the Swedes had in the year 1865 a neat little church. In the year 1863 the Rockford Swede preacher, Victor Witting, commenced the publication of a Swede weekly paper. In November, 1864, the Chicago Book Concern assumed the responsibility of publishing the periodical, and it was soon established on a firm basis, and has since prospered well. The Swede missions of Illinois are all now included in one district in connection with the Central Illinois Conference, and have a Swede presiding elder. In the West, as outgrowths of the labors of J. J. Hedstrom, there were in 1864 eleven charges, with twelve preachers, one thousand one hundred and fifty-two members, sixteen churches worth nineteen thousand dollars, and two hundred and sixty-eight scholars in Sunday-schools.

We have thus passed in review the rise and progress of the work in the various portions of the conference. We take room to call attention to a few items, and then our tedious work of years in gathering and transcribing will be done.

At the first session of the conference three thousand six hundred and fifty members were reported in the present conference bounds. The total mission money was four hundred and twenty dollars, which was reported from all the territory, including Wisconsin and Iowa. There were but five churches in the conference. These were at Galena (built 1833), Chicago (1834), Lighthouse Point, Princeton, Elgin (1838). The whole five may have been worth two thousand dollars.

In contrast we insert the report for 1884: There are, including probationers, twenty-eight thousand members; two hundred and eighty-nine churches, worth two million sixty-five thousand one hundred and forty dollars; nineteen thousand six hundred dollars mission collections. Seventy-four members of the conference died between 1840 and 1885. These were: C. D. Cahoon, J. Leckenbee, D. Fellows, Freeborn Haney, A. R. Shinn, B. F. Bestor, O. W. Munger, William Palmer, A. E. Phelps, A. Wooliscroft, John Clark, S. Mattison, W. S. Fidler, Allen Head, James McKean, M. L. Reed, J. L. Mulfinger, A. L. Adams, C. A. Roe, U. Von Gundin, H. C. Blackwell, John Sinclair, C. P. Bragdon, I. Scarritt, D. Casseday, C. M. Woodward, John Dempster, Milton Bourne, F. D. Corwin, Warren Taplin, A. S. W. McCausland, J. Frost, C. M. Webster, D. Appleford, L. Holt, J. G. Cross, A. G. Smith, T. M. Goodfellow, William Vallett, C. French, P. K. Rye, R. A. Blanchard, W. D. Skelton, George Lovesee, E. D. Gould, S. Ambrose, M. Decker, D. L. Winslow, J. W. Davisson, Philo Judson, C. C. Bushby, J. H. Leonard, C. Perkins, William Kegan, S. H. Stocking, G. Libby, R. Gillespie, William H. Gloss, Hooper Crews, J. Borbridge, S. A. W. Jewett, C. Brookins, J. W. Agard, M. Hanna, J. R. Burns, S. P. Burr, Z. D. Paddock, James Bush, L. A. Sanford, C. F. Krider, T. H. Haseltine, Henry

Hill, S. G. Lathrop, and L. S. Walker—men whose lives we hope to portray in another volume, to be issued in about a year.

We have thus passed in review the rise and progress of the work in the various portions of the conference, and now dismiss the reader to other toils and incidents.

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